

THE Spirit of Missions

Vol. LXXXVI

NOVEMBER, 1921

No. 11

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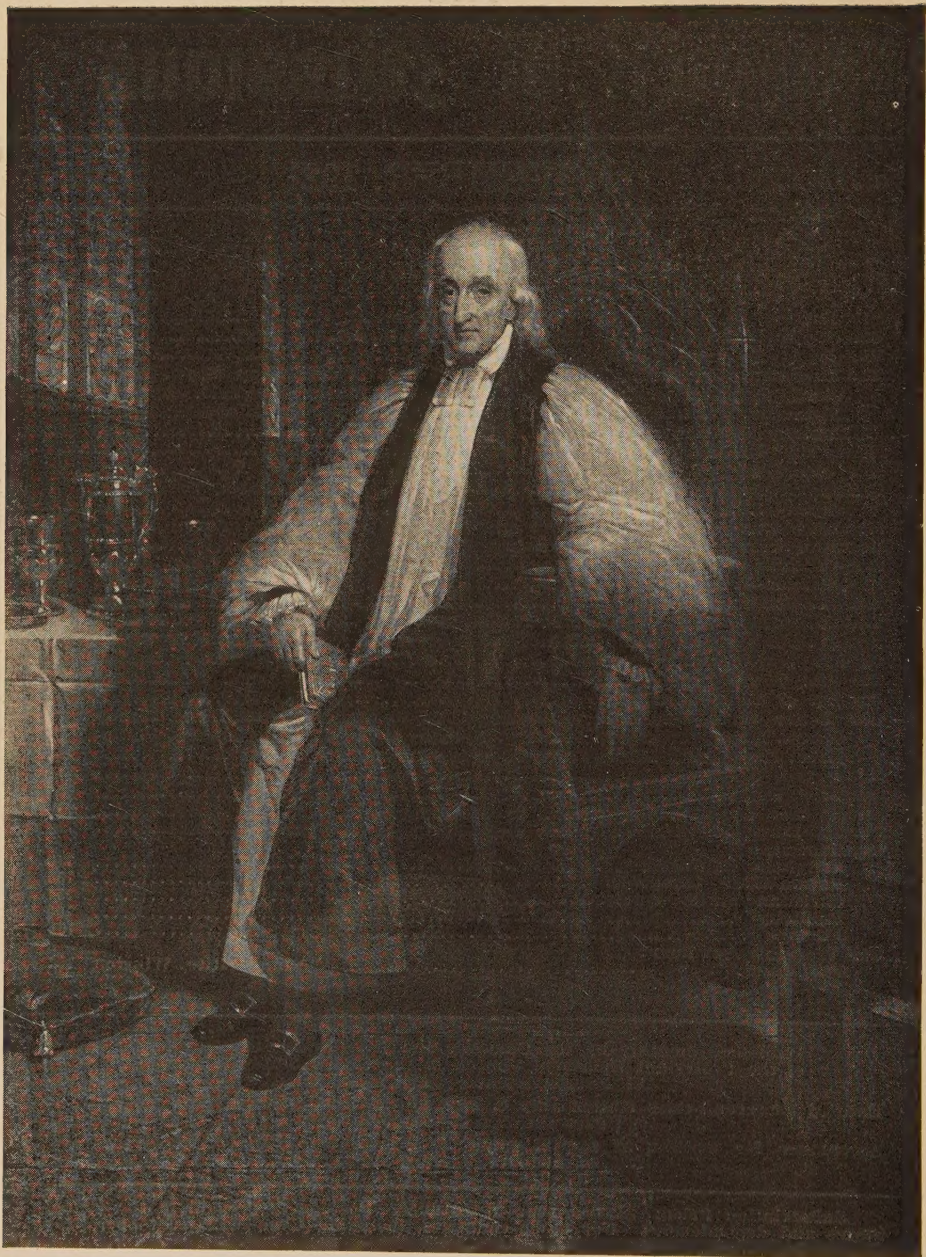
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WILLIAM WHITE, D.D.
Bishop of Pennsylvania, 1787-1836
First President of The Domestic and Foreign Missionary Society

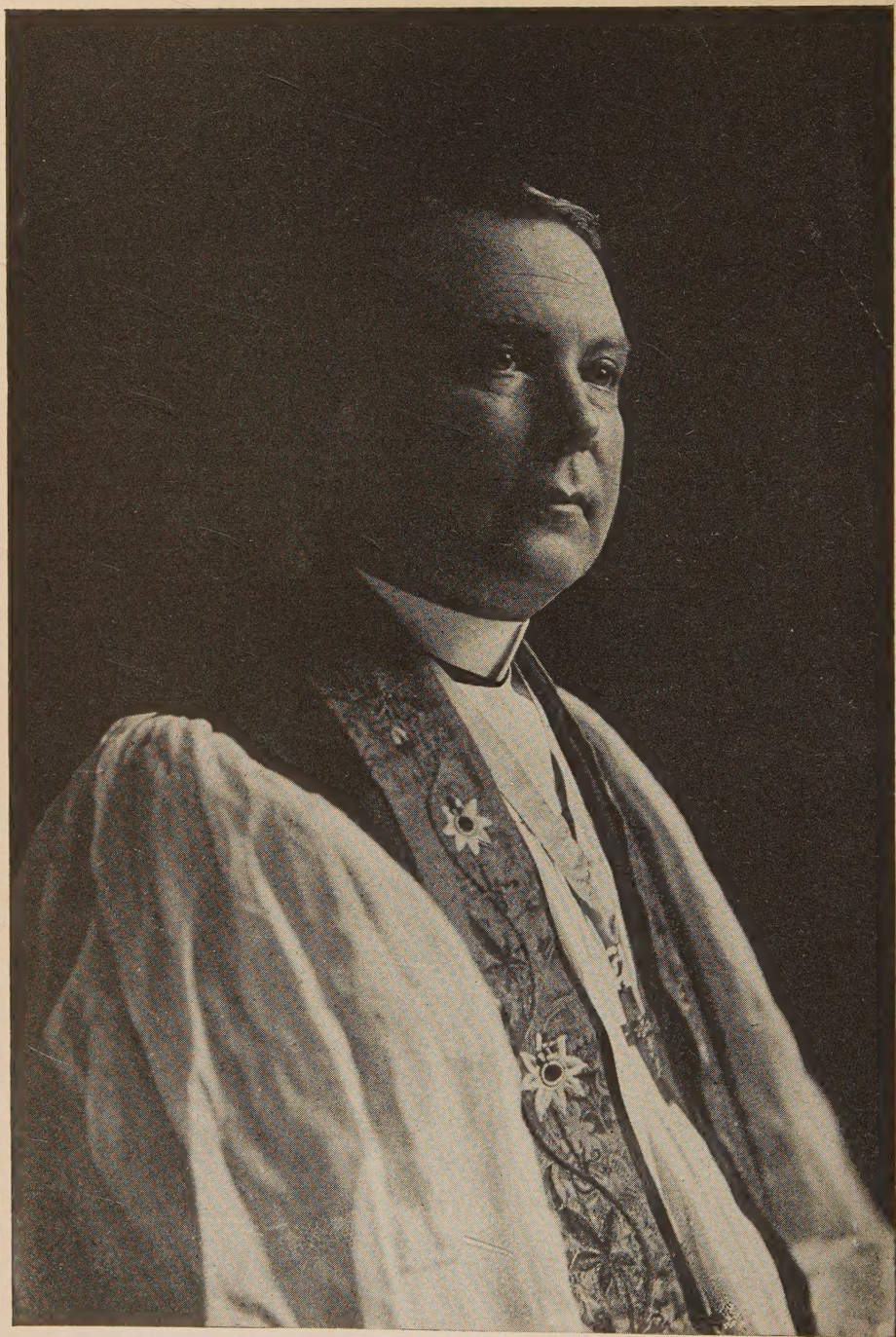


DANIEL SYLVESTER TUTTLE, D.D., LL.D., D.C.L.

Missionary Bishop of Montana, Idaho and Utah, 1867-1886

Bishop of Missouri, 1886

Presiding Bishop and ex-officio President of The Domestic and Foreign Missionary Society



THOMAS FRANK GAILOR, D.D.

*Bishop of Tennessee, 1893
President of the Council*

The Spirit of Missions

CHARLES E. BETTICHER, Editor

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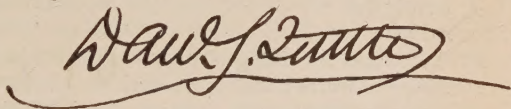
No. 11

THE MISSIONARY CENTENNIAL

MISSOURI was admitted to be a state in the Union in 1821. The same year brings to her as well as to our great Missionary Society a Centennial Anniversary. Then it may not be unseemly for a bishop of Missouri to cry aloud, All Hail! and Well Met! to the Church folk of the whole land.

In 1821 we had but nine bishops. Now we have one hundred and thirty-seven. In 1821 we had one communicant to every four hundred and sixteen of the population of the United States. In 1921 we have one communicant to every ninety-nine of the population.

Hitherto hath the Lord helped us. Thank God! Let Courage be our Watchword, and Forward our Marching Orders.



Presiding Bishop.

BY God's mercy we are permitted to celebrate the one hundredth anniversary of the formal organization of the Board of Missions.

That organization was the inevitable expression of the vitality of a Living Church. It was the forward movement, growing out of the consciousness of Christian men and women, that the fellowship in Christ is no rest cure, and no mere Pilgrim's Progress, but a challenge to the strong in faith and courage to get out of the ranks of the pessimists and Sadducees and work for God.

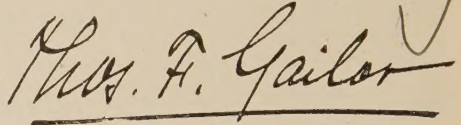
Let us give thanks for the blessed and wonderful results of those one hundred years; for the heroic lives of His servants, who have carried the Gospel to distant lands; for the dynamic of wider and nobler vision which interest in missions has brought to bear upon our life at home.

As the disciples of old stood helpless, with their five loaves and two small fishes, before the hungry multitude, so the Church today must feel the inadequacy of its resources in the presence of opportunities and appeals so vast and tremendous. And, as the Lord said to those disciples then, so is He saying to the Church now, "Give ye them to eat"; and all history demonstrates, that, out of the obedience to that command, out of the very giving of what we have to give, will come the blessing to ourselves and the salvation of the world.

And here is all the dignity, all the satisfaction and all the real joy of life; here is its justification and fulfilment; that we are co-workers with God. Here also is its eternal value. It is the Divine opportunity of life given and life forever won.

The Missionary Centennial

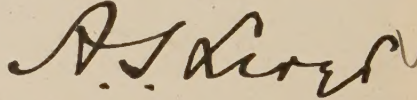
As the Lord hath said: "He that loveth his life shall lose it; and, if any man serve Me, let him follow Me; and where I am, there also shall My servant be."



President of the Council.

NO one can think of the Centennial without emotion—first of gratitude to God for the blessings He has showered on His Church in our country. It is probable that for every one of us this will be attended by a pang of regret as in the light of events we realize what might have been.

But the century has taught the Church what its service may mean to the nation. We live in the light our fathers were groping for. The outlook is very beautiful. We can almost see what the next century will bring.



ONE hundred years of organized missionary endeavor! What visions of heroic adventure for God the words bring to mind. Hardly had the Church adopted the constitution of 1789 when it turned to consider its privilege and duty to extend the Kingdom of God on this continent and throughout the world. Difficulties innumerable appeared on every hand. But there were not lacking brave and ardent souls who recognized that Christians exist to achieve the impossible with the help of God. Foremost among them stands the figure of Bishop White. To his patient planning and quiet confidence is mainly due the organization of The Domestic and Foreign Missionary Society.

The first meeting of the managers of the new society occurred in November, 1821. Think of the contrast between conditions confronting that meeting and the meeting of the Department of Missions to occur in November, 1921. In 1821 there was not even one commissioned missionary of the National Church. Not a single missionary district had been established either in this country or abroad. Not one missionary bishop had been sent to seek out the scattered people and pioneer the way for the Church.

In 1921 there are about 1200 workers of all kinds supported in whole or in part in our domestic fields. Some 300 of our American men and women are giving their lives to the finest kind of constructive work overseas. Our thirty-three missionary bishops in this and other lands are leading the Church's onward march.

With full hearts we thank God for what He has enabled His Church to do.

And then with thankfulness and right good will we look ahead. What heritage are we to give to the Church of 2021?

First of all we must strengthen the Church's work among and on behalf of the people of the great West and other parts of the country.

Our fellow citizens of the Negro race must have a larger measure of our help in their endeavor to develop the qualities needed for Christian citizenship.

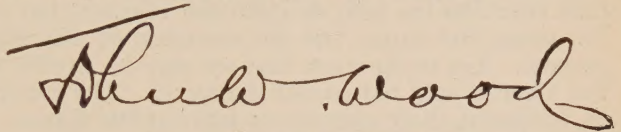
Only through Christian institutions can we impart the best kind of sturdy Americanism to millions of our foreign-born people.

The Missionary Centennial

The Church will desire to help the people of the Latin American republics to do worthily their part in shaping the destinies of the western hemisphere.

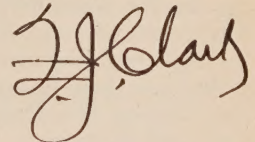
The Churches overseas are steadily growing in capacity for self-government, self-propagation and self-support. The work already under way needs to be reinforced by the establishment of new centers from which the Gospel may be preached. Our medical work, good as it is in quality, is too limited in extent. Not only should our unexcelled educational work be kept on its present high plane, but its evangelizing influence and its demonstrated character-building power should be given wider range.

Such tasks as these are great enough to claim the best we have of thought and life. God honors us by giving us hard tasks. It is ours to accept these tasks joyfully and to ask God to give us power to perform them.



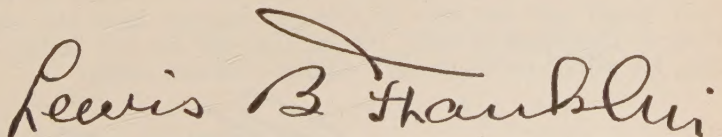
*Executive Secretary
Department of Missions.*

DURING the Spanish-American War Lieutenant Andrew S. Rowan was given a message to deliver to Garcia, and he delivered it! Nearly two thousand years ago the Christian Church was given a Message to deliver to the world, and so far only a third of its population has received the Message. The Domestic and Foreign Missionary Society is this year celebrating the centennial of its organized effort to deliver this Message. We gladly record some measure of achievement but at the same time confess to many opportunities neglected. While we cannot retrieve the past we can highly resolve so to use the present that our organized effort may meet with greater success in the years to come.



Secretary of the Council.

“WHY do we have to hear so much in the Church about money?” says the foolish one. And the wise one answers, “Because money enables me, with the responsibilities of my home, my family, my business, responsibilities that I must not evade, to transfer in a magic way a bit of my brains, a bit of my physical strength, to the Master’s work in far off China or Japan or the Islands of the Sea. All of me must stay here and yet, through this magic, a part of me can go there.”



Treasurer of the Council.

The Missionary Centennial

FOR three and twenty years I have watched the work of the Church expand, Her contributions grow, the number of Her workers increase, until now we can give a really reputable account of ourselves. We thought we could do so a quarter of a century ago, but how relatively small the results then as compared with the results now. Under the direction of dear old Bishop Doane, led by the loving hand of Lloyd, inspired by the fine spirit of Kimber and of Roberts and the splendid devotion of Thomas and King, all giving so freely and so earnestly of their time, and means, and of their energy and strength, how rapidly under God's guidance has our work progressed! The Church has found Herself and dared to speak so that all who would could hear. By Her very progress She has learned how much there is to be done and how much more She and Her members must put their faith in the cause, to establish which our Saviour came. Like Him She has been despised and rejected; but still She presses on, making His cause Her cause, and the extension of His Kingdom Her great aim and purpose. Let us so work that we may be worthy of His promise to be with His Church until the end of the world. The experience of a century ensures its fulfilment, if we continue to labor in His Name.

Burt Mansfield

(Of the present members of the Council, Mr. Mansfield is the senior in point of continuous service.)

THERE is more than a fanciful analogy between the moral and spiritual condition of the Church in 1821 and 1921.

Then, as now, the work of reorganization had been followed by a period of weakness and depression. Then, as now, a great war for freedom had exhausted men's energies and had left a legacy of moral fatigue. Then, as now, a new day had dawned which called for new men and new measures.

So the dignified bishops of the old regime, the statesmen like Bishop White, the ecclesiastics like Bishop Seabury, who drew up the Constitution and gathered the scattered fragments of the Colonial Church into a national organization, and exhausted their energies in the great effort, gave way to the men of the new day, bishops like Hobart and Griswold and Moore, missionaries like Chase and Otey and Kemper.

So in place of a loose federation of independent dioceses along the Atlantic Seaboard there came gradually to the Church the consciousness of a national life and a national responsibility. And so in 1821 came the formation of a national Board of Missions, and in the General Convention of 1835 the epoch-making declaration that every member of the Church was a missionary by virtue of his baptism, and the sending forth by the whole Church of Bishop Kemper as missionary bishop of the Northwest.

So, following a time of apathy and depression, came the great national Missionary Movement, and the steady onward march of the Church. "We have heard with our ears, O God, our fathers have told us what Thou hast done in their time of old!" What God did for our fathers a hundred years ago, He will do for us to-day. And so—*sursum corda!*

Alvan M. Mann

President of the House of Clerical and Lay Deputies.

The Missionary Centennial

THIS veteran at headquarters recalls Mr. Hare when foreign secretary, and Bishop Tuttle among the *young* bishops, and Doctor Schereschewsky before he bought Jessfield and founded Saint John's College, and Bishop Ferguson at his consecration, and Bishop Coxe kneeling before the Missions House altar, offering privately—perhaps his own noontide prayer, "Blessed Saviour, Who at this hour. . . ."

And her message is simply the hope that the inspiration which she received from these and many others, our young people may find in the Church's leaders now, to help them on their way until they become the veterans of the future.

Julia L. Emery.

ANNIVERSARIES are most difficult subjects to treat, for one is inclined to overlook the failures and to indulge in overcongratulations. Yet when we are told that the Missionary Society of the Church has reached her one hundredth birthday, and we are asked to consider what she has achieved, our answer is—the dear Master knows best, and whether her attainments have been sufficient or no. All we know is that her Mission has been one of purity and love, and as she has marched up and down the world she has brought inestimable comfort both to the hearts and to the bodies of countless thousands, yes, millions of souls. The helpless and the hopeless now believe, the lame now walk, and light has come to the understanding of those who were blind. Whether or no she has done her all, who can tell!

Georg. Gordon King.

(For ten years—1909-1919—Mr. King was treasurer of The Domestic and Foreign Missionary Society.)

THE Centennial of the Missionary Society! One hundred years of opportunity and service! From small beginnings how the work has spread from Continent to Continent, and to the Islands of the Sea.

How much has been accomplished!

How much more there is still to do!

May God prosper the work in the years that are to come, and give still greater increase than in the years that have passed.

E. Walter Roberts

(For forty-two years—1876-1918—Mr. Roberts was an officer of The Domestic and Foreign Missionary Society.)

The Progress of the Kingdom

THE writer's official connection with the missionary work dates back to 1868 in the old Board of Missions. In 1877, when General Convention constituted itself the Board, he was a deputy therein from Western New York. In 1886 when the Missionary Council was instituted he was an elected member and its secretary during its entire life until 1904 when the Council was discontinued and the Board of Managers was reorganized as the Board of Missions. Having been meanwhile elected in 1892 to the Board of Managers he was included in this reorganization and remained on the new Board until its retirement, January first, 1920. From personal knowledge, therefore, he gladly testifies to the stupendous advance in the scope and efficiency of the missionary work and rejoices in the certainty of more glorious achievements in the years to come.

Henry Anstice

THE PROGRESS OF THE KINGDOM

A CENTURY! Five score years! An age to which few attain. By every personal experience and standard a long time, and yet but a passing moment when compared with all time and God's plans. The Domestic and Foreign Missionary Society is one hundred years old. For a **Missionary** century this one, organized endeavor has been actively at work **Centennial** as part of the Church's expression of care for the cause of missions. No issue of *THE SPIRIT OF MISSIONS* (itself eighty-six years old) could contain all there is to tell, but any issue and every issue sets forth the great fact that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" and that you and I are privileged as individual Christians to tell this Gospel to our neighbor next door and our brethren around on the other side of the world. Through the missionaries we help send out and support we, each one, have part in the Message. As we count up the achievements and the blessings of the century the one outstanding fact for each one of us is the astounding truth that God in His infinite goodness and power and mercy has been willing to use us—you and me—in the work of preaching the Gospel, and that when the final record is taken, no single service will have been overlooked, no single prayer unheard.

A century of service! As a great mosaic it is able as a whole to give the picture because the myriad tiny parts fit in one with the other. As we look at the picture as a whole we say, "Thank God!" As we examine any one of the tiny parts we exclaim, "God's Name be praised!" Surely the goodness of God is past man's understanding.

DOCTOR MILTON'S summary and suggestions speak for themselves. But we beg to especially call your attention to his message (page 755) because it presents an exceedingly simple plan for the accomplishing of a truly great result. The successful and timely reaching of this goal depends not upon Doctor Milton, but upon you and me as individual members of the Church of God. To use an old illustration, the victory on the other side of the water was not, in the final analysis, due to the comparatively limited number of men who outlined the

**A
Gentle
Reminder**

The Progress of the Kingdom

campaign and the time and method of advance, but it was due to the fact that the individual did as he was asked to do, no matter how distasteful the task nor how little he comprehended its relative value. His determination as an individual soldier was to do the immediate task at hand and to do it with his might. When you have put your finger on this fact you have singled out that which spells victory.

So in this warfare with sin and the world and the devil. There can be absolutely no question that the ultimate success of the whole depends upon the loyalty of the individual. You and I are face to face with a foe who observes no rules of war and knows no code of honor or chivalry. The devil is mean enough to take advantage of babies, to say nothing of women and children. This fact in itself would be a depressing one and encourage a gloomy outlook, were it not for the glorious fact that our Commander-in-Chief is equal to every emergency and can out-general our foe at every turn—but He will not do it alone because He has elected to use those who have enlisted under Him. Each one of us at baptism not only renounced the devil and all *his* works, but we solemnly promised to obediently keep God's holy will and commandments. If the Church means anything at all it means the orderly, intelligent, loyal and confident pressing forward of the campaign against the devil. General Convention, the Presiding Bishop and Council, the House of Bishops, your provincial or diocesan synods, your own parochial officers—what is any one of these groups or what are they all together, but the staff of officers on whom God depends for the direction toward and ultimate accomplishment of this or that objective. And what is their wisdom and devotion and untiring energy going to be able to accomplish over so extended a front if you as an individual soldier of Jesus Christ, and if I as an individual soldier of Jesus Christ, fail to obey the command to advance?

The Council is holding its October meetings just as we go to press. This is the meeting at which the plans and policies and budgets of the coming year are given final consideration. The bishops, priests, and laymen who form the Council—men of affairs, busy men, men of national and some of them of world-wide reputation, men skilled in such matters—after long and careful consideration have outlined the coming year's work and adopted a budget of about four million dollars. They depend upon the loyalty of the individual in their confident expectation of success. During the discussion and debate there were many stirring facts brought out and there were some startling ones. Some felt that if sufficient funds are not reasonably assured, work should be curtailed at home and abroad. Others felt that the work of the Church must be continued and enlarged and the necessary funds will follow. All agree as to the urgency and importance of the work and all know that the workers and the funds to support them can be forthcoming *any time the rank and file of the Church wills*.

Mr. Franklin (page 761) points out the interesting fact that only in 1920 The Domestic and Foreign Missionary Society received for the first time in its history an average of three dollars per member. This was the amount of the Society's suggested dues in 1821, and after a few years of unsuccessful effort they were withdrawn. We mention this not because it has any bearing upon you, because we know that the average reader of THE SPIRIT OF MISSIONS contributes more than six cents a week toward the general work of the Church. We mention this fact because it shows what a low average investment accomplishes so great a result and we call especial attention to the plan of the Nation-Wide Campaign Department because it is a practical method of obeying the command to "go forward!"

The Progress of the Kingdom

It may be that your service as an individual—distasteful and lacking in interest as it can be—is simply to stand so firmly for the cause of Christ that you will strengthen and influence your immediate part of the line. Each one of us may reach his neighbor and, as Doctor Milton says, "It is the people who will determine the success of their ventures."

Our Commander-in-Chief has issued a command, "Go ye into all the world and preach the Gospel." The officers in charge of our immediate Division of God's army have outlined the campaign. In Doctor Milton's words, "May we plead therefore for the ready response of every person to whom the call for service may come."

IT is a happy coincidence that this issue which emphasizes the age of The Domestic and Foreign Missionary Society may also give an account of the newest of all our missions. Lack of space forbids any extended comment. We wish however to call attention to Archdeacon Carson's conclusion to the matter. In this age of "drives" and "objectives" it is a constant temptation to emphasize the need for money even though everybody already knows that money is needed. We feel that

**We
Need
You**

Bishop Morris and Archdeacon Carson are wise in emphasizing the need for men and we would remind you again that money is but one objective of the Missionary Centennial. Not only one hundred thousand proportionate givers but also one hundred thousand intercessors, and one hundred recruits for the mission field are suggested as definite objectives. We need you as an informed and regular investor of funds. We need you as a consistent and earnest intercessor. Do we need *you* as a recruit?

THE refreshing little tale from Porto Rico in Mr. Saylor's letter (see page 743) is one of the snapshots we get as we turn our eyes toward any one of the mission stations at home and abroad. Life is pretty much the

same the world over and emergencies arise any time and anywhere. It is always an added privilege when a mission nurse or

**A
Porto Rico
Snapshot**

hospital may serve one of our very own. And what a blessing it is that the personnel of every mission includes some who can ride or drive or walk or run all night if necessary, to bring relief.

We have cited this instance simply because it illustrates similar happenings in any of our missions. The century of service of The Domestic and Foreign Missionary Society has been spent not only in preaching the Gospel to the heathen but also in serving our very own, and no stronger tie exists than that which binds the members of the mission "family" one to the other. It is a great privilege to be allowed actually to go abroad to preach the Gospel. Once we are there we find that not the least of our blessings is the character of those with whom we are allowed to serve.

THE suggested goal of fifty thousand dollars for the Emery Fund has been reached and passed. This fund—a thank offering to be presented to the Presiding Bishop and Council as a trust—is offered in grateful appreciation of what Miss Mary A. Emery (Mrs. Twing), Miss Julia C.

**The
Emery Fund**

Emery, and Miss Margaret T. Emery have meant to the Woman's Auxiliary and its members. The income from this fund will be used for missionaries at home on furlough for

board, medical care, study or recreation. It will be a matter of sincere gratification to the Misses Emery and to their many friends that the Emery Fund is to be used to bring comfort to others.



SANCTUARY OF MISSIONS



O SING unto the Lord a new song: sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise His Name: be telling of His salvation from day to day.

Declare His honor unto the heathen: and His wonders unto all people.

For the Lord is great, and cannot worthily be praised: He is more to be feared than all gods.

As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

Glory and worship are before him: power and honor are in His sanctuary.

Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

Ascribe unto the Lord the honor due unto His Name: bring presents, and come into His courts.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him.

Tell it out among the heathen, that the Lord is King: and that it is He Who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world, and the people with His truth.

—*Psalms XCVI.*

CENTENNIAL PRAYER

O GOD, Heavenly Father, Who would have all men to be saved and come to the knowledge of the Truth; We give Thee thanks and praise for the service Thy Church has rendered to mankind, and especially for the missionary progress of the past one hundred years.

Glorious art Thou, O Lord God, and wonderful is the grace and virtue which Thou hast manifested in the lives of Thy Saints, who have carried the Gospel to the people of all lands. Grant us, we pray Thee, such a measure of their faith and power that we may serve Thee acceptably in our generation, and that, in Thy good time, all nations may be saved and the earth may be full of the knowledge of the Lord, as the waters cover the sea; Through Jesus Christ, our Lord, to Whom with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*



CENTENNIAL GREETINGS

A MESSAGE FROM THE C. M. S.

Extract from Minutes of Committee of July 13, 1921.

THE secretaries having reported that The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America would be observing its Centenary in the autumn of 1921, the following minute was adopted:

"The Committee of the Church Missionary Society offer to the Board of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America affectionate congratulations on the occasion of the One Hundredth Anniversary of its establishment. They desire to convey to the Board the expression of the thankfulness to the Divine Head of the Church Catholic for the manifest and abundant blessings which He has bestowed upon the efforts of their Society to carry out His parting injunctions. They pray that the Churches which they both represent may abound in love and in the spirit of obedience yet more and more, and take an ever-increasing part in the salvation of men and the bringing in of the Kingdom of God throughout the world. They trust that the Centenary of their Society may so call forth new devotion and support throughout the United States that the Board may be strengthened in God by their fellow-workers and go forward to all that lies before them with fresh courage, faith and joy."

CYRIL C. B. BARDSLEY,
Honorary Secretary.

A MESSAGE FROM THE S. P. G.

THE chief message which, as I believe, our Lord and Master is delivering at this time to His Church with regard to its missionary work, is this: that He has so abundantly blessed with success our work overseas that the Church in the home land is unable with the resources at its disposal to bear it. We have neither the men and women nor the financial strength which are needed for our task. Above all our spiritual resources are inadequate. The strength of a Church appears to me to lie in the number of people within its membership who are able to make sacrifices for the cause of missions. It is just on this point that the Church is weak. Many people are unwilling to deny themselves luxuries and to live more simply than they might wish in order to help the missions of the Church. Many, who will give money, are unwilling to offer their children, and the ministry of the Church is therefore not fully supplied. Our one hope is to throw ourselves upon God, Whose resources are limitless and Who will pour out His spirit upon us to enable us to rise to our great opportunity and to do the work which He has commanded.

GEORGE LANCHESTER KING,
BISHOP.

Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

A MESSAGE FROM JAPAN

決議文

大正十年八月二十一日仙臺ニ開會セル
日本聖公會東北地方部常置委員
員會ニ米國聖公會ガ今秋傳道局
開始百年記念式ヲ舉行セントスルヲ聞キ
此ニ祝賀誠意ヲ披瀝スル共ニ同傳
道局ガ過去六十年間日本傳道ノ多ク
常ニ多大ノ同情ヲ以テ誘掖輔導セラレシ
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(TRANSLATION)

Having heard that The Domestic and Foreign Missionary Society of the American Church is celebrating this autumn the One Hundredth Anniversary of its founding, we desire to convey to the Society our heartiest congratulations, and at the same time to put on record our deep appreciation of the work of the Society in Japan during the past sixty years. And we further pray that God's abundant blessing may continue to rest upon the labors of the Society in both the Domestic and the Foreign Fields.

YOICHIRO INAGAKI,
Chairman.

(This Resolution was passed at a meeting of the standing committee of the diocese of Tohoku of the *Nippon Sei Ko Kwai* held at Sendai, Japan, August 21, 1921.)

NORTH SOUTH EAST AND WEST



In the United States there are the following missionary districts: In Province Eight, Arizona, Eastern Oregon, Idaho, Nevada, San Joaquin, Spokane and Utah; in Province Seven, New Mexico, North Texas, Oklahoma and Salina; in Province Six, North Dakota, South Dakota, Western Nebraska and Wyoming; in Province Four, Asheville and Southern Florida.

MESSAGES FROM DOMESTIC MISSIONARY BISHOPS

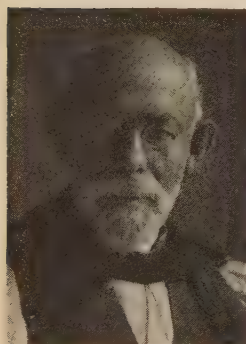


BISHOP ROWE
Alaska

THE hundredth anniversary of The Domestic and Foreign Missionary Society is a call on one "to thank God and take courage". For the last quarter of this centennial I have had such intimate relations with it, that I know something of its splendid adventures and achievements. Its officers have ever been men of faith and love, wise and willing to enter every "open door" of opportunity, from whom courtesy, consideration and helpfulness never failed. Thankfully,

P. J. Rowe

Bishop of Alaska.



BISHOP ATWOOD
Arizona

ARIZONA sends its greetings for the Centennial Observance. One of the youngest of the missionary districts of the Church in the United States, with gratitude to Almighty God, acknowledges its debt to its venerable mother, The Domestic and Foreign Missionary Society, for her fostering care, and extends its congratulations that, entering on her second century of life, she is far stronger, richer and more helpful than ever before in her long and eventful history.

Julius Walter Atwood

Bishop of Arizona.



BISHOP HORNER
Asheville

THE missionary district of Asheville in the Highlands of the South sends greetings to all the faithful children of God during this Centennial Anniversary Celebration, with the prayer that shortly the Kingdom of God may embrace in one loving fellowship all nations and peoples throughout the world. We pledge to the utmost our efforts for the hastening of the Kingdom.

Junius M. Horner

Bishop of Asheville.


Messages from Domestic Missionary Bishops



BISHOP PADDOCK
Eastern Oregon

EASTERN OREGON has a small number of inhabitants but a large percentage of communicants. Through our confirmations we have quadrupled in fourteen years. No more loyal Churchmen exist. Our small towns are largely overchurched, resulting in a religious hell. We go into them not erecting more buildings but winning souls. We work for unity in the community. Eastern Oregon is an experiment station. In its laboratory is being demonstrated a possible solution for the ills of a divided Christendom. Our effort is to restore apostolic simplicity, adaptability, liberty and intellectual honesty in a unified Church. We use few clergy in our missions. We believe in releasing men for needier fields. The bishop, archdeacon, general missionary and twenty-five lay-readers care for fifty missions and preaching stations. The parishes alone have resident rectors. We

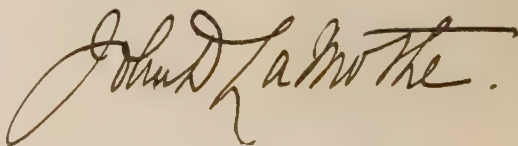
ask for no money from outside. We are a self-respecting missionary district, a self-supporting diocese will result. What you would give us send to the starving, to foreign missions, the southern blacks, and student centers. Ours is a venture of faith. We believe in miracles. Do you? Give others your money; give us your prayers and we will win.


Bishop of Eastern Oregon.

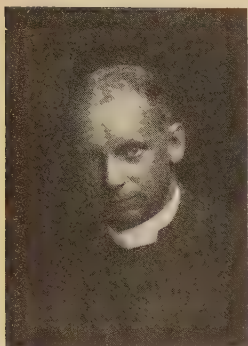


BISHOP LA MOTHE
Honolulu

AS we contemplate the great things that have been done in the last hundred years, the Centennial Celebration presents a most wonderful opportunity for a great forward movement. May God use it as a means to awaken the hearts of his people, that by their prayers, their interest and their gifts, they may become faithful workers in that for which alone the Church was commissioned—the spreading of the Gospel of Jesus Christ.


Bishop of Honolulu.

Messages from Domestic Missionary Bishops



BISHOP TOURET
Idaho

IDAHO with her Snake River making possible great irrigation projects, Idaho with her vast area of standing timber, Idaho with her precious metal waiting to be mined, Idaho with her enormous ranches of alfalfa and sheep and cattle, Idaho with her productive fruit orchards, but most of all Idaho with her half-million human souls—sends greeting.

In the midst of much material emphasis we are challenged to see to it that the Church leads and does not follow economic progress. Thank God for the spiritual vision of Bishop Tuttle, Bishop Talbot and Bishop Funsten. Their devoted labor has given the Church in Idaho a place of real influence. We pray for strength to carry on with like faith, like hope, like courage.

Frank Hale Touret

Bishop of Idaho.



BISHOP HUNTING
Nevada

ONE of the clergy now on the Nevada list was ordained by Bishop Kemper and the first services of the Church were held in Nevada just sixty years ago this autumn, so we really feel Nevada has been identified with The Domestic and Foreign Missionary Society almost from the beginning. Even to this day it is the frontier, and frontier conditions still largely prevailing make it a real missionary field. Its ever-changing population has carried loyal Churchmen from Nevada all over the nation. We are most grateful to the Society which has kept this manufacturing plant going.

George C. Hunting

Bishop of Nevada.



BISHOP HOWDEN
New Mexico

ORGANIZED in 1871 the missionary district of New Mexico has the honor of celebrating its semi-centennial along with the centennial of The Domestic and Foreign Missionary Society, and combining our thanksgiving to God for His goodness to both the district and the Society as a whole.

Under the nurturing care of our Domestic and Foreign Missionary Society during the latter half of its existence, the Episcopal Church has been planted and extended over this vast area of desert country; missionaries have brought the Gospel and the sacraments to people "far off and nigh"; many Houses of God have been erected, and the Kingdom has steadily grown in membership.

Messages from Domestic Missionary Bishops

Our hearts go out today in grateful appreciation of what The Domestic and Foreign Missionary Society has, under Divine providence, achieved, and we would praise God for this chosen vessel of His grace in the blessing of His children.

Frederick B. Howden

Bishop of New Mexico.



BISHOP TYLER
North Dakota

THE celebration of the Church's century of world-wide endeavor is surely worthy of commemoration and gratitude not only because of the vastness of the task successfully accomplished, but also because the heaven put into operation one hundred years ago, when The Domestic and Foreign Missionary Society was launched, shows its genuineness in the marvellous movement of expansion which is now engaging the thought and effort of the Church.

The formation of the Society was soon followed by the declaration that the Society was the Church itself and that, if the Christianizing of the nation was to be accomplished, it could only be done by the Church participating in the evangelization of the world.

We enter the second century with the Church becoming splendidly organized through the Nation-Wide Campaign and the life it is awakening for a richer and finer service on the part of every member.

A. Poyntz Tyler

Bishop of North Dakota.



BISHOP TEMPLE
North Texas

NORTH TEXAS feels that it is expressing the gratitude of the whole state to The Domestic and Foreign Missionary Society for its nurturing care since it sent the first missionaries to plant the Church here.

Great things have been accomplished by this care, for Texas was foreign territory when the missionaries were sent out, and now there are three dioceses besides the missionary territory.

Edward G. Temple

Bishop of North Texas.

Messages from Domestic Missionary Bishops



BISHOP THURSTON
Oklahoma

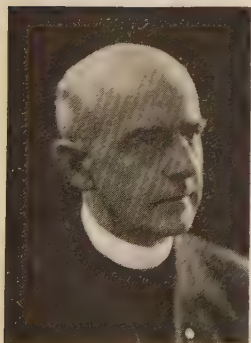
GREETINGS from Oklahoma! The Church in the youngest state in the Union sends greetings to the Church all over the World. Under God, through Bishop Brooke, good foundations were laid here in many places. We are set to raise the superstructures. In very recent years, indeed one might say in the last year, unusual progress has been made because the Church has dealt generously with us who are still few in number—not yet four thousand in a population of two million, spread over 70,000 square miles, which requires the bishop to travel 35,000 miles each year. Of our thirty fine, loyal clergy, six are rectors of parishes, while the other twenty-four, including three archdeacons, maintain services in eighty-two stations.

We are determined increasingly to help ourselves as well as others. In the year past this district nearly doubled the amount given for self-support, while we quadrupled our gifts to the Church for work outside the district! This we owe largely to the Nation-Wide Campaign. But we have not reached our limit.

So at the end of this first century of the great Missionary Society we thank God for what has been done here and elsewhere; and we pledge ourselves before God and the whole Church to do our utmost for the advancement of His Kingdom, not only in this youngest state, but also throughout the entire world.

Heodon Payne Thurston

Bishop of Oklahoma.



BISHOP MORRIS
Panama

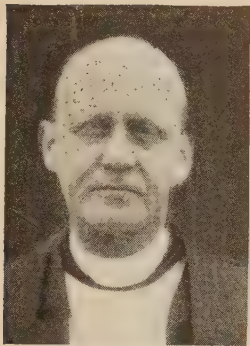
FROM the Canal Zone, where Americans are maintaining and guarding the highway of the seas and under new conditions are carrying on the traditions of home; from Panama, where live many thousand West Indians born and reared in the Church of England; from Haiti, where the native Church, in troubled times and in the face of enormous difficulties, maintains its loyalty and seeks by prayer and good works to conquer ignorance, lawlessness, disease and superstition; from Colombia, our newest field, where industry has summoned workers for the oil fields, the railroads and the fruit plantations, and where the ministrations of the Church, now brought to them for the first time, are hailed with gladness—from these countries we send blessing and greeting to the Society to which, under God, we owe the privilege of serving His Church here, and of helping to unite the

republics of the north and south in the bonds of Christian fellowship.

Jas. Craig Morris

Bishop of Panama.

Messages from Domestic Missionary Bishops



BISHOP MOSHER
Philippines

THAT the growth of a century has been phenomenal cannot be doubted by any one who studies its development. A personal experience of the growth, covering one-quarter of that time, makes it very real to me. We began with nothing; now we have a large work. But more than all has been the establishment of the missionary spirit, for this is Christ in action.

There is a present danger—there are two, for that matter. Complacency, which permits us to forget that more opportunities have been lost than accepted, is one. And the other is that many seem to rest satisfied with urging on others to do or to give, who will do neither themselves, nor permit their children to offer.

Governor Frank Mosher
Bishop of the Philippine Islands.



BISHOP COLMORE
Porto Rico

THE work of the Church in Porto Rico occupies a position of importance far greater than its numbers or extent would indicate. Here is the meeting place of North and South America. The United States is working out the experiment of the adaptability of our institutions of government to the people of Latin America. Whether in business or government institutions there must always be an adaptation of details in accordance with great principles. So also must there be an adaptation on the part of the Church. Thus will She prove Herself to be truly catholic and able to minister the Word of God to all mankind. Porto Rico hopes to present to the Church in a few years a native ministry.

Chas B. Colmore
Bishop of Porto Rico.



BISHOP MIZE
Salina

THANKING God for the hundred years of life of the Missionary Society and for the work which it has accomplished, the district of Salina sends greetings for the Centennial Anniversary. May the next hundred years find the whole Church asserting its membership in that Society, and consecrated to the task of preaching the Gospel to all men everywhere!

R. H. Mize
Bishop of Salina.

Messages from Domestic Missionary Bishops



BISHOP SANFORD
San Joaquin

ON this significant anniversary San Joaquin sends greetings to its sister dioceses and missionary districts throughout the world, praying for their continued peace and faithfulness and renewing its pledge to the Church of loyalty in prayer and deed, that by all means in its power the Kingdom of God may be advanced.

Louis Childs Sanford

Bishop of San Joaquin.



BISHOP BURLESON
South Dakota

FOR fully half of the one hundred years of its life, the Missionary Society has been the foster parent of the work in South Dakota. We greet our faithful mother on her hundredth anniversary and thank her for the generous care she has given. We owe her more than we can repay, not only for the generous gifts of money which have helped to build up the Kingdom of God among us, but for giving us one who was bone of her bone and flesh of her flesh—one of her own secretaries—to be our first great bishop. May God bless her in all things!

Hugh R. Burleson

Bishop of South Dakota.



BISHOP REMINGTON
South Dakota, Suffragan

A HUNDRED years of missionary effort, of planning and toiling, of disappointed hopes and of heroic examples—and still a Church fettered, because we have not risen to the full consciousness that all things are possible through Christ who strengthens us! And yet we have come a long way. Only two decades ago, one had to fight for his faith in missions. Now at last the Church has experienced the truth of Bishop Doane's splendid words, "Missions are the life blood, the pulse beat, the lungs' breath of the Body of Christ." God give us grace to live the next century in full realization of this truth!

Wm. P. Remington

Suffragan Bishop of South Dakota.

Messages from Domestic Missionary Bishops



BISHOP MANN
Southern Florida

TWO things I am glad to say at this season of remembrance: First, that the establishment of The Domestic and Foreign Missionary Society has been amply justified by the results; second, that the change recently made in the method of operation appears to me to have been imperative to meet the changed conditions. As one who has been a missionary bishop under the old régime and the new I utter my profoundest thanks to both; and I am convinced that the new brings into utmost clearness what was of course the dominant idea of the old—that missions are the work of the whole Church.

Lamaron Mann
Bishop of Southern Florida.



BISHOP PAGE
Spokane

OUR work in the West has never been so promising as now. The fact that the whole Church is behind the missionary districts has brought new strength and life. Our Sunday schools are growing rapidly; confirmations are increasing; our Church institutions are prospering; we are gaining steadily in self-support; and our offerings for general missions have surpassed our dreams of a few years ago.

Henry Page
Bishop of Spokane.



BISHOP MOULTON
Utah

GREETINGS from Utah! People all say you gave me the hardest job in the American Church. I can't see it. I guess you gave me the most joyous one, and I love it. We have the Mormons, and the Utes, and the coal miners, and the ranchers, and the sheep men, and the Episcopalians—and they are all beginning to feel the influence of our great Church. Pray for the little band of men and women who are out here holding the fort for you.

Arthur N. Moulton
Bishop of Utah.

Messages from Domestic Missionary Bishops



BISHOP BEECHER
Western Nebraska

WESTERN NEBRASKA is pre-eminently an agricultural district with unlimited opportunities and possibilities for the work of the Church in the future. Our chief problem is the problem of the small town and country districts. It is not a problem of locality, but a problem of how to bring the Church into touch with these isolated sections of a new and growing country.

The strength of any small town or community does not consist in the number of its population, but in the character of the people who live in it. Some of the finest people in the world are to be found in the farm homes of this section of the country.

To be successful in ministering to such people, a man must know the difference between a pumpkin and a parsnip, must be able to converse in the agricultural language, and must avoid the appearance of being the first cultured gentleman these people have ever met.

Geo. A. Beecher
Bishop of Western Nebraska.



BISHOP THOMAS
Wyoming

IN November of this year the Church commemorates the One Hundredth Anniversary of The Domestic and Foreign Missionary Society. How much has been accomplished!

I hold in my hand two reports, one being an Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, dated 1730, containing an account of the founding, proceedings and success of their missions in the British Colonies in the year 1728. In this volume I scan the list of missionaries sent to South Carolina, to the Indians of Pennsylvania, to the New York Government, and to New Jersey. There is a chapter recording the endeavors to instruct the Negro slaves and another to convert the Iroquois Indians, and an account of the work of the missionaries sent to New England. The other book is the 219th

Annual Report of the same Society for the year 1919. The places to which missionaries are sent sound very differently. They are Lahore, Rangoon, Osaka, Nagpur, and the like.

What the Society for the Propagation of the Gospel did for England, our Domestic and Foreign Missionary Society has done for the Church in America.

Words utterly fail me, as I think of this noble advance and high achievement, to express the thankfulness which I feel to Almighty God, as I contemplate the labors of this Society. May the day speedily come when the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

Nathaniel S. Thomas
Bishop of Wyoming.

MESSAGES FROM FOREIGN MISSIONARY BISHOPS



BISHOP HUNTINGTON
Anking

THE district of Anking salutes the Board of Missions of its Mother Church in America. We look up to you, who have attained the age of a hundred years, as you look up to the whole Catholic Church, which has attained the age of nineteen hundred years. We thank you for your love which brought us into existence and your continued care which sustains us; and look forward to the time when we shall by our offerings, our work and our prayers be able, partially, to repay the love that has been lavished upon us.

D. T. Huntington

Bishop of Anking.



BISHOP KINSOLVING
Brazil

FROM the Virginia capes, where the American Church was first planted; eastward to Liberia; westward to far Cathay; from frozen Alaska to tropic Brazil—such is the far-flung battle-line along which Her battalions move in this Centennial year of missions. May a Centennium of blessings crown Her cross-scarred sons' emprise!

Luís de Padua

Bishop of Brazil.



BISHOP HULSE
Cuba

THE United States has a peculiar position in Cuba; we have the right and the duty of seeing that law and order prevail there, that justice is done, and that no onerous foreign debt be assumed. How can we best fulfill this obligation, by force or reason? Shall we threaten to send an army down if the people do not behave or shall we teach them to be self-governing? The Church believes that Bibles are better than bullets, that schools are better than battleships, and churches better than rifles as civilizing agencies.

The Church, then, is helping the Nation fulfill its obligation by training the future leaders of the Cuban people in habits of self-discipline, self-restraint and self-government, without which a progressive democracy is impossible.

A. R. Hulse

Bishop of Cuba.

Messages from Foreign Missionary Bishops



BISHOP ROOTS
Hankow

GRANT us, O God, a greater faith, more intelligent humility and mightier love for all men; that we may give ourselves with one heart and soul to the high task accepted by this Church at Thy hand one hundred years ago; through Jesus Christ our Lord. Amen.

Logan H. Roots

Bishop of Hankow.



BISHOP TUCKER
Kyoto

THROUGH a delay in the cables the actual words of Bishop Tucker's greetings have not been received. We know, however, that hearty good wishes and greetings come to us all at this centennial anniversary from

H. H. George Tucker

Bishop of Kyoto.



BISHOP OVERS
Liberia

WE stand upon the threshold of a new era for Africa. From the middle of the fifteenth century monarchs have exploited the race. Imperial governments and grasping commerce made the African, by their cruel methods, the man of sorrows in the human family. Will the new democracies of the world mean the birth of an international conscience for Africa!

What we owe the African cannot be described in a few words. Since 1835 we, as a Church, have been showing him our "Good Will." Its education and friendly refuge; its moral power and spiritual inspiration have been as stars shining in Africa's dark sky. Each of our one hundred and twenty workers in the district of Liberia is a master builder for a better Africa.

For eighty-six years the Church has stretched forth its arm touching the Dark Continent with benedictions. Strengthen the arm.

Walter Henry Overs

Bishop of Liberia.

Messages from Foreign Missionary Bishops



BISHOP GARDINER
Liberia, Suffragan

A HAPPY coincidence in the Centennial Anniversary among other things is the consecration of the undersigned, a direct fruit of the great American Catholic and Apostolic Church in Liberia, West Africa. Such an event as this can no more be separated from the great missionary purpose of the Church than can the harvest be separated from the seed time; thus emphasizing the fact that God has been pleased to bless the endeavors sanctified to His service to the missionary district of Liberia, as the oldest missionary foreign field. "Let the Church go forward."

Monahan Gardiner

Bishop Suffragan of Liberia.



BISHOP AVES
Mexico

A CENTURY of service! What breadth, and length, and depth, and height of the love of Christ such words imply! Yet we cannot measure them. No figures can gauge them. God alone can measure the worth of a purpose or its fruitage. For the agency we call a "Society" or "Department of Missions," so busy with plans and figures and dollar marks, what is it essentially but the sacramental expression of the Church's heart in its desire to bless the world with a fuller measure of the light and love of the blessed Christ?—a common altar where the oblations of the faithful are offered in His name for ministration to "the least of these my brethren"? A vision of the worth-measure of a century of such serving, with its myriad examples of self-devotion and self-offering even unto death, would be indeed inspiring, but for most of us it would also be both

humbling and despairing in its concrete revelation of the Cross as the standard measure of Christian service, and "while it is day" the brief measure of its opportunity.

Henry D. Aves

Bishop of Mexico.

Messages from Foreign Missionary Bishops



BISHOP GRAVES
Shanghai

THE Missionary District of Shanghai sends greetings to the Presiding Bishop and Council on the Hundredth Anniversary of The Domestic and Foreign Missionary Society.

The work in Shanghai, begun in 1845, has grown into three dioceses.

The Chinese Church in Kiangsu sends grateful thanks to the American Church for its care and assistance in the past and in the present.

J. C. Graves
Bishop of Shanghai.



BISHOP MCKIM
Tokyo

1821—The Far East in darkness.

1921—"The people that sat in darkness have seen a great Light."

1821—Japan closed to the world.

1921—"I have set before them an open door": a great door and effectual is opened unto us.

Shall it be said of us, "they entered not in because of unbelief"?

John McKim
Bishop of Tokyo.

God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect and to hasten Thy kingdom; through the same Jesus Christ our Lord. Amen.



INITIAL MEETING OF THE PRESIDING BISHOP AND COUNCIL, WASHINGTON, D. C., NOVEMBER 25, 1919

From left to right: Dr. Milton, Mr. Baldwin, Bishop Murray, Mr. Baker, Bishop Lines, Mr. Sibley, Bishop F. F. Reese, Mr. Mansfield, Mr. Morehouse, Dr. Mann, Bishop Gailor, Bishop Brown, Bishop Lawrence, Bishop Keator, Dr. Phillips, Mr. Wyckoff (back), Bishop T. I. Reese (front), Mr. Bryan (back), Bishop Perry (center), Mr. Pershing (front), Dr. Stires, Dr. Freeman, Mr. Newbold, Mr. Franklin.

SOME RESULTS OF ONE HUNDRED YEARS' MISSIONARY WORK

By John W. Wood, D. C. L.

“WHAT has the Missionary Society done in these one hundred years since 1821?” It is a fair question. Many people are asking it. They have a right to an answer. When the answer must be given in a few hundred words it necessarily deals with types rather than many details.

It is really the Church itself that has been doing the work. The so-called “society” or “board” or “department” is simply the agency through which the Church expresses Her determination to comply with our Lord’s command to make Him known everywhere.

To follow the work of this Church in the last one hundred years we would have to visit all of the six continents except Australia. We would find Her ministering to every one of the five races of mankind. Her messengers tell the story of the Christ life in church and chapel in the crowded city and by the countryside. They teach tens of thousands of young people in Christian schools. They relieve needless human suffering and build barriers against disease in scores of hospitals and dispensaries. They have given some of the world’s best literature to millions of people through translations. The missionaries of this Church have preserved and developed ancient native industries and have established new ones. By improving crude agricultural methods they have helped primitive people to win daily bread. In common with others they have led vast populations to desire higher standards of life, until, as Chester Holcomb wrote in *The Atlantic Monthly* some years ago, American business men could easily afford to bear the entire cost of the missionary



JOHN W. WOOD, D. C. L.

enterprise because of the new markets it has opened for their wares.

When a century ago the Church began to consider seriously Her missionary opportunity in our own land the frontiers of civilization had not been pushed far to the West. For fifteen years comparatively little was done. Then in 1835 the Church sent Jackson Kemper, Her first missionary bishop, into Indiana, Missouri, Kansas, Nebraska, and the little known regions to the North. A tireless pioneer, in the thirty-five years of his episcopate he traveled 300,000 miles over his spacious jurisdiction, and established hundreds of congregations. Today, in the region over which Kemper traveled, there are more dioceses, more bishops and clergy and many more communicants than there were in the whole American Church when he began his missionary career.

Since 1835 no less than seventy domestic missionary bishops have been commissioned to establish and lead the Church in the newer parts of our vast

Some Results of One Hundred Years' Missionary Work

national domain. With them have worked thousands of men and women. Their contribution to our national welfare is incalculable. The work of the pioneer, the railroad builder and the farmer has been reinforced and safeguarded by the work of the home missionaries of all communions.

President Roosevelt once reminded his fellow countrymen that "without the work of the home missionary the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, deep beneath and through the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the Nation will ultimately depend." Our missionary agencies have had an honorable share in this Christian conquest of the continent.

Today we are proud of the fact that the presiding bishop of the Church was a pioneer missionary bishop fifty-four years ago. Bishop Tuttle made the Church known and respected in the whole Rocky Mountain region. He founded one of the first—if not the very first—mission hospitals in this country when he opened Saint Mark's, Salt Lake, in 1872. It was the only hospital of any kind between the Missouri River and the Pacific Coast. Through it and through many another since then this Church has proved Her desire to give practical aid and to minister to the whole man.

The Church has vastly bettered the life of the two great dependent races in our land. The devotion and statesmanship of Whipple and Hare, Gilbert, Morrison and Biller, Burleson and Remington have won thousands of Red men for the Christian Faith. We are proud to have in our clergy list the Reverend E. Standing Bull and to number among our lay readers Albert Crazy Bear. Many another worker, clerical and lay, has come from the more than one hundred Indian congregations in which are enrolled fully 12,000 baptized members.

To train the hand and heart as well as to enlighten the mind has been the Church's consistent policy in Her ministry to the Negro people. In dozens of small local schools, as well as in the industrial and normal schools federated in the Church Institute for Negroes, She develops moral character, economic self-respect and reverent worship. About 2,000 young men and women are being trained in our schools of higher grade. The United States Bureau of Education has urged that our work should be immediately quadrupled at least.

Who can measure the contribution to national character the Church has made through the proved capacity of Her sons and daughters for enterprise and heroic endeavor in Alaska? Five and twenty years of hardship and danger have not dampened the ardor of a Rowe, nor have four and thirty years of life in a little Indian village on the Yukon dulled the mental and spiritual keenness of a Chapman. They, with others whose names will ever stand high on the roll of modest heroes and heroines, have made the Episcopal Church the most widely known and the best loved Church in that great Northwest.

Out into the island world the Church has followed the Nation's flag. In Hawaii, where East and West mingle as perhaps nowhere else, She is bearing Her witness in cathedral and in modest chapels, in social settlements and in schools, to the fact that men of different races must and can live in brotherly good-will, while retaining their racial allegiance. In the Philippines, especially among the primitive tribes of north and south, the Church is loyally supplementing, as only Christian teaching can, the marvelous and successful civilizing work the United States Government has done.

So, too, in Latin America, from Panama to Southern Brazil and from Mexico to Porto Rico, the Church endeavors

Some Results of One Hundred Years' Missionary Work

to interpret the best of American good feeling for the ancient and proud peoples who share with us the responsibility for shaping the destinies of the Western Hemisphere. In such institutions as the Southern Cross School in Brazil and in the New World Industrial School in Porto Rico the Church helps to fit young men for the duties of life. Her Saint Luke's Hospital in Ponce, Porto Rico, has been called "the best hospital in the West Indies". It will not be the fault of our American head nurse and her American and Porto Rican assistants if it should lose that proud distinction.

While this Church cannot point to such wonderful victories of the Cross as have followed the work of the Church of England in Central Africa, She may fairly claim that She is the living soul of Liberia, Africa's only black republic. Forty-seven congregations, with 4,532 members, eighty-five schools enrolling 3,866 pupils, are among the tangible evidences of Her success. Thirty clergy won from heathenism and trained in Her schools show that She can produce men for moral leadership, just as She has contributed from Her membership men for the presidency of the republic, for the supreme court and other high offices. Forty years ago a lad of ten was brought by his Mohammedan father to Saint John's School, Cape Mount. There was no other place for his boy to get an education. As the boy began to understand the fulness and the freedom of Christian truth he turned from his family faith. He became a Christian minister. A few weeks ago he was consecrated bishop-suffragan to assist Bishop Overs.

Nowhere in distant lands has the Church won such victories for Her Lord as in Asia. To China She has contributed great personalities—Boone, the patient pioneer; Schereschewsky, the educationalist and the scholar whose translation of the Bible into the com-

mon speech entitles him to be called "the Wyclif of China"; Graves, the far-sighted constructive genius, truly described by an Archbishop of Canterbury as the "statesman bishop of the Orient". Such men, supported by the loyal cooperation of some of the ablest men and women this Church has anywhere, have set on foot mighty movements for the awakening and the guidance of China's millions. Our system of Christian education begins with the village primary school and carries Chinese youths on through middle schools to college and technical training schools. There is no other staff of Chinese helpers to compare with our Chinese clergy, teachers, doctors, nurses and lay evangelists. The leading university in China is our Saint John's. This Church established the first medical school, the first public library and some of the best hospitals in China. Through one of our doctors the Red Cross was introduced and the first army ambulance corps was organized. Above all, the national Church in China has grown out of the combined work of American, English and Canadian Churchmen, with nearly 30,000 members, over 200 Chinese clergy and about 1,800 other workers. It is a self-propagating Church with its national Board of Missions and several diocesan missionary societies. It is a self-governing Church with its own general synod and its diocesan conventions. Some of its congregations are entirely self-supporting. It illustrates the purpose and method of Christian missions. The purpose—not to get men to change their opinions, but to give to men a Life. The method—not to evangelize a nation by messengers from America, but to establish a native Church that will evangelize the nation.

When Matthew Perry, naval commander and Churchman, opened the doors of Japan, and when Townsend Harris, diplomat and Churchman, with infinite skill and patience kept

Some Results of One Hundred Years' Missionary Work

them open, it was this Church that sent the first modern missionaries—John Liggins and Channing Moore Williams in 1859. For years there was almost no response. Today the national Church of Japan, formed as in China by the combination of missionary dioceses established by the American, English and Canadian Churches, is a power in the national life. The number of Christian disciples is not great, but everyone recognizes that the influence of Christianity in Japan is at least one hundred times greater than its statistical strength would suggest. Several Christians are members of the Imperial Parliament. Many others hold places of leadership in army and navy. Scores of the best judges, lawyers and doctors are Christian men.

This Church especially has done much to cultivate the spirit of altruism and to domesticate philanthropy among people who had thought but little of caring for the unfortunate. The Widely Loving Society Orphanage in Osaka and Mr. Ishii's work for feeble-minded children in Tokyo are notable examples. So great has been the contribution of our Saint Luke's Hospital, Tokyo, to the development of Japanese medicine and public health service that His Imperial Majesty the Emperor has graciously given \$25,000 to aid in our plans for building a new and greater Saint Luke's. In the education of girls, in the introduction and development of kindergartens and in ministering to the people of poor and congested sections of great cities, this Church, through able and devoted men and women, has taken a leading part. Men like Marquis Okuma, Viscount Kaneko, Baron Sakatani will gladly tell you that the *Nippon Sei Ko Kwai*—the Holy Catholic Church in Japan—stands for the best things.

The Domestic and Foreign Missionary Society is something of a business organization. In foreign lands it holds title to real estate worth nearly \$5,-

000,000. It is the custodian of trust funds amounting to more than \$4,000,000. It has never lost a single dollar of trust money through any unwise investment on its part. Its monthly magazine, *THE SPIRIT OF MISSIONS*, established in 1836, is the seventh oldest publication of any kind in the United States today. Through the annual Lenten Offering of the Sunday Schools the chivalry and generosity of our young people have been awakened, organized and guided for the extension of God's Kingdom. By the work of successive generations of committees, boards of managers and executive officers the Church has increased her gifts for Missions from \$7,000 in 1821 to more than \$2,700,000 spent by the Department of Missions in 1920.

In all these enterprises of the Church no single agency has done so much in the last half century to further the Church's Mission as the Woman's Auxiliary. It has saved hundreds of parishes and dozens of dioceses from the deadening blight of self-centered thought, prayer and work. It has introduced and popularized the missionary meeting, the mission study class and the Church summer conference. Many missionaries have come from its ranks and fully \$14,000,000 have been given by women through its channels in addition to all that women have done as members of congregations.

What has our "society" done in the last one hundred years?

It has rendered a great patriotic service by leavening our expanding national life with Christian principles.

It has rendered a great world service by sharing in the campaign for international good-will.

Behind lies a century of endeavor. The record is by no means unworthy, though "still the restless millions wait the Light whose dawning maketh all things new." Ahead, by the mercy of God, is the century of a new chance. Shall we do our part to make it the century of the finished task?



OUTSIDE THE WALLS OF CARTAGENA

IN COLOMBIA—THE LAND OF BOLIVAR

By Archdeacon H. R. Carson

POSSIBLY among the mouldy records of the bishop of the Falkland Islands, or of his West Indian successor to the jurisdiction, there may some day be found some fragmentary reference to an episcopal visitation to Colombia. I am not sure that any such visitation was ever made. Together Bishop Morris and I visited the field in March of this year. What we found there was of interest to ourselves and, however poorly the story may be told, it will be of interest to others to learn that at last a beginning has been made in lengthening the cords of this newest jurisdiction of the Church—the missionary district of the Panama Canal Zone.

The very name of Cartagena carries one back to the days of fascinating romance. When its foundation was taking place, the grandfathers of the Pilgrims were still babes; some of them were as yet unborn. With its history during the four centuries of its life, missionary, explorer, pirate, followers

of the Cross, seekers of gold, are all intimately associated. Within its walls—it is still one of the few walled cities of the world—the romance of history was written daily. And now, "this Church" is entering to seek out and to minister to its own.

Approaching the city while still far at sea, it is Popa that first holds one's attention. Coming closer, one can see the ruins of an old convent with which it is crowned. A story goes that the terror-stricken nuns of the community plunged headlong into the sea when it was once attacked by pirates. Years ago, the city was approached by two channels but there is now only one, Boca Chica (small mouth), sufficiently dangerous, so we were told, for any mariner. We docked late one evening and hurried ashore for our first experience on the soil of South America.

It was an experience not without its own peculiar thrills to pass for the first time through the dark cavernous passageway of those grim walls. Look-

In Colombia—the Land of Bolivar



THE COURTEOUS POLICEMAN

ing upon them to-day, one does not question the statement of fact that they cost originally upwards of sixty million pesos.

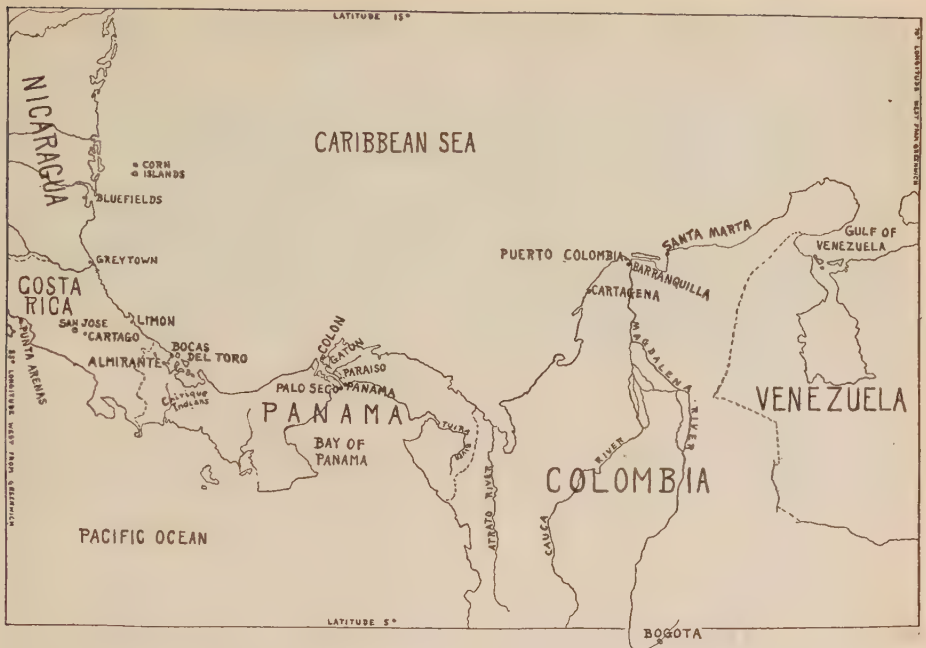
It was another worthwhile experience, that first drive outside the city into the more modern suburbs, close to Popa, through Cabrero, under the blazing light of a tropical night. In the morning we would set about the quest of our mission—the finding of men and women who might care for the ministrations of the American Episcopal Church.

We assumed that the interest of the British consul might be counted on and a most courteous policeman went several blocks with us that we might find his office. We found, however, that though he bore an English name he was really a Colombian having but slight acquaintance with those we were seeking. Our own consul, a young fellow from Texas, gave us warm welcome, and in the manager of the cable company and his wife we found not

only welcome but enthusiasm. He gave us further proof, although we did not need it, in a letter he had just that morning received from the rector of Holy Trinity Church, Harlem. Then, later, in a bank of the city, we found one of the countless admirers of the bishop of Western New York—we are running across them continually—one who had been associated with him in his Philippine days. After that it was easy enough sailing and arrangements were made for our first service and data gathered touching the country further inland, the oil country in which we were particularly interested.

Since the close of the war there has been a steady development of the oil fields of Colombia, one of the great oil fields of the world. This means that not only prospectors seeking possible locations for drilling have been traveling the country over but, later, there have been built up large camps with their managers and foremen and technical experts, young, adventuresome men of the United States and Canada who a few months ago were fighting for their countries and now in another continent are intent upon building up the prestige of America. We met them on every ship. One, to whom the bishop introduced himself in Cartagena, on being asked about his field and as to whether the men would like to have services, replied, "Yes, indeed. We will do anything for you. Be sure to send us word when you will come. I don't belong to the Church myself but I want the Church there." Another, an assistant manager, previously personally known to one of us, said, "After the first of August we shall probably be able to send a fast launch for you. It is now being built."

It was a night's ship run to Puerto Colombia. We left our ship there and we were glad to do it for the comfort of that wild sea that night might be expressed in minus terms. The bishop, who is a "good sailor," made confession that he was nearer than any time in his



life to sea-sickness. My own sensations I kept to myself. We were glad to put the twenty miles to Barranquilla between us and that sea.

My Colombian geography with which I provided myself while at Cartagena said that Puerto Colombia is of insignificant population but it is noted for its *magnifico* iron pier. While I am not given overmuch to the use of superlatives, I would add that that *magnifico* pier was also the windiest pier within my experience. One confidently expected that a certain tiny locomotive, made at Leeds, England, and not by the Baldwin Locomotive Works, would be blown into the sea. And as to the safety of one's hat, that had not only to be held on, but pinned, tied with ribbons, riveted. We survived and so did our modest possessions. The road to Barranquilla passed close to the banks of the Magdalena river and we looked upon that river with the liveliest interest for, by most of our Church almanacs, that river has been given for years past as the boundary

of this missionary jurisdiction. Our real boundary is the boundary of the republic of Colombia. Here and there we passed the homes of many poor people but none of them had the depressing poverty and squalor of the Jamaican poor. The houses were built of sun-burnt brick, in many cases painted some bright, cheery color, thatched with palm and frequently bearing some such name as *Villa Rosa*, or the Spanish for "Couch of Venus", and I recall one named *Pensylvania*.

Our coachman from the Barranquilla station to Hotel Suiza, where we had chosen to lodge, unconscionably overcharged us. In a deprecating sort of way he told us it was Sunday and the rates were slightly higher. It was the rascality, however, of the universal cabman and the fate of the innocent the world over. By the time we were ready to take the train again for the coast, we had learned something about lawful fares and that second cabman was impressed by the assurance with which the bishop waited for his change



SANTA MARTA FROM THE CATHEDRAL TOWER

for some modest coin proffered in payment.

The streets of Barranquilla were like so many ovens and up to late afternoon they were well nigh insufferable by reason of the high sand-storms which swept the city. It was nearing the end of the trade winds and it was the dry season. The combination did not make for one's physical comfort. Within the high-ceilinged hotel and in the *patios* of the private houses it was sufficiently comfortable. In the late afternoon we set out to find some American and English Church folk whose names we had picked up. To our great delight, among them we found a couple of physicians who had at one time been connected with Ancon Hospital on the Canal Zone. One of them, though a Roman Catholic, generously offered a part of his large house as a place where his cook, from the island of Barbados, could gather the West Indians resident in Barranquilla for a service of their own. What this will mean to them only one who has ministered to them in other places can realize.

At Barranquilla our inquiries were again of the oil fields and in asking the many questions we could not but think of those of an earlier age and of another land than our own who, too, had made frequent inquiry of those places beyond the mountains and along

the rivers' banks. In that sixteenth century they were seeking gold, not oil. We were seeking neither gold nor oil and we like to think that some of them were also interested in matters spiritual, seeking the Indian for his good and not altogether for his goods. The historian has not been entirely fair in his judgments. Pedrarias and Pizarro, scourges of Spaniard no less than of the native, have been execrated by others than Anglo-Saxons.

We called on the manager of the railroad and found in him one deeply interested in Church privileges for the foreigners resident in Barranquilla. He was thoughtful enough to tell us not to buy railroad tickets in the morning but to await his coming to his office before boarding the train. We suspected that he might want to say something other than good-bye. The next morning he presented us both with annual passes on the B. R. and P. and expressed regret that the road did not have a greater mileage so that the passes would have greater meaning. Had the railroad of which Mr. Riley is the manager a highway across the continent they could not have had any other significance than that he is one more man who wants us to come and minister and he will do everything by way of cooperation.

At Barranquilla as at the other cities we visited there was constant illustra-



TRIM THATCHED-ROOF HOUSES WITH BARRED WINDOWS

tion of the effort of the twentieth century to find expression in a sixteenth century environment. The popularity of sightseeing motor busses testified to their recent introduction but the older street car service—"three mules abreast"—was more picturesque. Trim thatched roofs contended for the place they had gained with the ubiquitous corrugated sheet-iron under which the modern would house himself. The windows, barred and latticed, had deep seats and afforded trysting places for lovers as soon as it should be night. The business section of the city was attractive but being a Sunday there were not many stores open and those which were were mostly barber shops. Perhaps they were also trysting places for local statesmen.

At Santa Marta, further along the coast, we found another ancient city taking on slowly a new lease of life due to the amazingly great operations of the United Fruit Company. At this place there were more West Indian Negroes and fewer Americans and English but enough of all nationalities to justify frequent ministrations among them.

When a rather intelligent West Indian employee traveling with us on the same steamer was asked whether it would be possible to get word to others of his race of our desire to hold service during Holy Week, he replied at once, "Yes, indeed. I shall tell Mr. Lynch as soon as we dock and he will get word around immediately. They will certainly be glad to know it." After our arrival, we accosted another West Indian and asked him where we might find "Mr. Lynch". "There he is now and he has been looking for you." So he had. Already word had spread of our arrival and all that remained was for us to suggest an hour that might be convenient to ourselves. We held service on two successive nights and celebrated the Holy Communion on Maundy Thursday at dawn.

Without, that little building wherein we officiated did not bear close likeness to a church. There had been nailed to its white-washed walls various invitations and advertisements, some of which were, however, taken down before our visit was over. Perhaps it had been felt unconsciously that a new sanctity had been given to the place.



WHERE SERVICES WERE HELD AT SANTA MARTA

One sign read, "Y. M. C. A." (which the place had never been), another, "Evangelic Mission Hall" (which it had tried to be), and another, "Bibles and Literature Free and For Sale".

Within, there were innumerable scriptural texts, in English and Spanish, supplied by a Pacific coast publishing house. There was an organ, of course, an unsafe lectern on a still less safe platform, benches, chairs, lamps, books, all in greater or less confusion. And it was close and hot.

But somehow all that was shabby and crude disappeared, and after that last service it came to have an atmosphere that was holy.

We had made tentative plans for holding a service in the spacious rooms of the British consul for the white residents of Santa Marta but, to the deep regret of all, that service could not be held, for the ship would be ready to sail earlier than had been anticipated. Just before sailing, a young fellow who had known and worked with Bishop Knight in Cuba, brought us in his automobile from the consulate to the ship. We can still feel the warm pressure of his hand

and the earnestness with which he said, "You will come again, won't you? We need you."

I might tell more of the picturesque Santa Marta—of the cathedral three centuries old, of the bishop's palace just as old but painted in the gayest of colors, of the visit to San Pedro Alejandrino, where Bolivar died, of the inexpressible charm of that *quinta*, its *patio*, its kitchen with its roof of deep red tiles, centuries old, of the chapel adjoining Bolivar's bed-room where daily the Holy Office of the Altar was said for him—but this must be another story.

It is best to end with that word spoken to Bishop Morris, "We need you." The great oil corporations have little difficulty in getting splendid, enthusiastic, devoted, young men to leave more comfortable environments in their homeland to go to Colombia to explore and develop its hidden wealth. Shall the Church fail? The same type of man is what is needed in Colombia for the work of the Church. There will be no lack of opportunity, nor co-operation, nor genuine achievement in matters really worth-while.

RICE CHRISTIANS—AND OTHERS

By the Reverend Edmund L. Souder

DURING the writer's visit on furlough, some one asked him, "Do you really feel in China that the work pays, that the people become really converted? Don't they come largely for what they can get out of it?" Now no one would deny that we have "rice Christians" in China, very much as we have the same species in America, where the writer recalls on one occasion, when he was doing City Mission work, discovering a family, the members of which had been "baptized" five times in as many denominations, receiving considerable financial succor each time! That any general imputation of such motives to our Chinese brethren in Christ, however, is utterly unworthy alike of the charity and the intelligence of American Churchmen, it is hoped the following story will serve to illustrate.

About a hundred miles from Wuchang is a country station of the Hankow diocese named Hsintien. It lies seven miles from the nearest station of the Hankow-Canton Railroad, which has recently been opened as far as Changsha. When mission work was begun in Hsintien some sixteen years ago, the place was so violently anti-foreign that a westerner would have risked his life and perhaps lost it had he gone there. A Chinese priest opened the station, but some time after work began the Church there fell on evil days, for a kind of feud arose between some of our Christians and those of another religious body, which ended in a fight wherein one Christian was killed (I do not know on which side) and several badly hurt. So disgraced, the Christian community languished, till Bishop Roots thought seriously of closing our work.

A last effort was made, however, by putting a new catechist in the place,

with Father Wood, an experienced and devoted priest, in charge of the station. That means to say that he began going there every few weeks to administer the Sacraments and preach, and the catechist was immediately responsible to him. Conditions grew steadily better from that time. New converts, men of standing in the town, were won, and the Church began to live down Her unenviable reputation in the community.

The Christians themselves bought a piece of ground and, with the help of the mission, erected on it a Chinese dwelling which served both as church and as a house for the catechist. A few years went by, when the Christians decided they wanted a *real* church, worthy of the majesty of the God they worship, and they thereupon began to raise money for it. They themselves had 20,000 bricks baked, on all of which were imprinted the Chinese characters *Sheng Kung Hui*, or Holy Catholic Church, and with the bricks they bought 10,000 tiles for roofing. But more than this. As a pledge of their serious purpose, and quite of their own initiative, they offered to give all the bricks, tiles, and lime—whatever the amount required—for the building of the church, which they decided to name "The Church of the Holy Cross". The money value of what they ultimately gave, about double the above number of bricks and tiles, amounts approximately to \$800, a large sum of money in China among people none of whom is rich and most of whom are poor (the sort of people who, in China, live with a pig in the parlor, said parlor in many cases serving as dining-room and bed-room as well). Remember that a cook in China gets eight or nine dollars a month, on which to raise perhaps a

Rice Christians—and Others



CHURCH OF THE HOLY CROSS

The little altar from the old church is entirely inadequate in the new, as may be seen

family of five, and that many others are not as well off as cooks. You can see that \$800 is no small sum of money for a congregation of fifty Christians. Among the contributors was a shopkeeper who, though only a catechumen, was sufficiently in earnest about his new faith to give 100,000 *cash*, or about \$67. Another member of the congregation gave to the Church a piece of land, which adjoins our property in the rear. It added greatly to the value of the mission compound and really made possible the building of the new church in the most advantageous position. It is on a higher level, irregular in surface, and the soil that was removed in levelling served to fill in a piece of similar size on the front of our property, which previously had been too low to be used. The donor asked no compensation, except that there be a feast in honor of the event. The feast was given with great enthusiasm by the Christians, who raised several thousand *cash* for the purpose.

In the face of such zeal, the foreign priest-in-charge felt that beg, borrow, or steal he MUST get the \$1700 needed to build the church, and pay for the interior furnishings and ornaments. Help came from generous friends in America and the new church

was built. The contractor, himself a Christian, told the writer that he had never seen such "hot-hearted" people. The Christians thought the plans as originally drawn made the church too low and narrow, so they made it several feet higher and wider, although the cost of the increased number of bricks needed was all theirs. The contractor said they showed him so many kindnesses, and evinced such devotion, that he gladly contributed the extra work needed for the larger building, and several other embellishments not on the original plan. Among the improvements was a bell-tower. Some day we shall have a bell. The people have said, "We want to ring the bell every day, so that all the people in the city will constantly be reminded of the Christian church in their midst, and will awake to the true doctrine!"

One of their number is in the catechetical school in Hankow, fitting himself to serve the Church. Another, who lives five miles from Hsintien, sometime ago opened a preaching-hall and school in his own home, and has instructed his thirty students so well not only in reading and writing but in religion that most of them have already been admitted catechumens, and a number were baptized on Holy Cross Day. On every visit of the priest to Hsintien he and all of his boys but the very youngest rise before dawn to walk over the five miles to the church for the service.

Perhaps the greatest weakness in our country stations is the lack of women's work. The men's side of the church is often well-filled, while across the aisle the pews are empty of women except for the wives of the catechist and the boys' school teacher. This condition is due to many things, but chiefly to the conservatism of country districts, where they believe with such thoroughness that "woman's place is in the home" that the latter are scarcely expected to appear at any

Rice Christians—and Others

public gathering. In some ways the most striking evidence of the virile spiritual life at Hsintien is the advance made this year in women's work. It was a great event for the whole town when Sister Margaret Mary, O.S.A., went up with me to hold some evangelistic meetings for women, she being said to be the first foreign woman that ever visited Hsintien. The meetings were an unqualified success. The Christians rose splendidly to the occasion, bringing their wives, daughters, and mothers in such numbers that there was not only no standing room in the little church, but the doors, windows, and every other possible vantage point were occupied. On the priest's last visit women were among those admitted catechumens, and there was evident a very earnest purpose among the men to bring their women folk to the knowledge of God, Who "sent forth His Son born of a woman." This year we have also made an advance in opening a girls' school, it being the only school for girls in the whole town. In the country places in China they don't yet consider the girls worth an education!

Let me, in conclusion, mention an incident which occurred on this visit, for it revealed pretty clearly the fine spirit of their native leader, the catechist. Every church and chapel of the diocese is apportioned yearly a certain sum to be raised for the work of the Chinese Board of Missions, that which corresponds to our Council, as the authorized agent for the extension of the Kingdom. Owing to the heavy burden the Hsintien Christians have borne in the building of their new church, coupled with the fact that a number of them suffered severe losses when the town was pillaged in the spring by defeated soldiers of the Southern army, they had not contributed yet to the Extension Fund. Just before our first service in the new church, the catechist said to the missionary "When you make the an-



CHURCH OF THE HOLY CROSS

nouncements, tell the people that you haven't yet received their offerings for missions this year, and that they may hand them to the catechist."

The day of the consecration (October 27, 1920) was clear and beautiful. The bishop was met a mile from Hsintien by the catechist and the Christians, together with the school-boys in uniform, who escorted him in with fire-crackers, bugles, drums and noise in general worthy of the approach of a Roman emperor. The church was crowded at both the service of consecration in the morning, and at the service of baptism and confirmation in the afternoon, a number of the gentry and other town officials being present. How glad it would have made you at home to have heard the hearty singing of *In the Cross of Christ I glory, There is a green hill far away, and When I survey the wondrous Cross*, and to have seen the reverent devotion of those people as they knelt to receive the very Life of their crucified Lord in the Blessed Sacrament.

THE MISSIONARY AND THE CHURCH PERIODICAL CLUB

By Mary E. Thomas, Executive Secretary

“FOR thirty-three years Mrs. — has sent me her *Harper's Monthly* regularly every month.” The spiritual significance of this simple statement can never be formulated. Practically, it means that since the year of its organization and during the larger part of his ministerial life, the Church Periodical Club has been able to serve that missionary, following him, it may be, from the Maine coast to the southern mountains, and again to the far West. In the beginning this service meant only a periodical or two, possibly a book. Today it may include anything and everything in the way of printed matter for the use of the missionary, his family and his work.

What are some of these possible uses? First for the missionary's own intellectual equipment. He should be prepared to meet the questions of the day, theological or secular, to help mould the thought of his people. “Why do they not go to the library?” asked a research student at Harvard in honest bewilderment as C. P. C. plans for providing books were discussed in his hearing. Why, indeed! “I have just had a letter from Mr. —,” one member of the C. P. C. wrote, “and I think he is receiving too many magazines.” It took only a brief explanation to convince her that “too many” is an impossibility while they must fill the place of public library, theatre, congenial companions and the intangible influence of dwelling in the midst of the larger things of life. Cultural literature is of equal importance to the missionary's family, and often Mrs. Missionary has very practical needs as well. “We shall be glad of garden and poultry magazines, for we raise our own

‘eats’ in this Chinese city.” A teacher in asking for a fashion paper explained that if her little Japanese girls *must* wear American clothes, such clothes should be good looking at least.

When it comes to provision for the missionary's work, the needs are of endless variety. Even where teaching material can be bought for the Church school, teachers must have reference books, and there is a call, steady and persistent, for something for the children to take home, a paper, a little story, a card; a club room for boys, a reading room and library for the whole community, to which calls the Church Periodical Club can make more or less adequate response. The deaconess trudging up the mountain trail and the general missionary motoring over the plains find equally that a supply of reading matter adds warmth to their welcome where already known, and acts as open sesame in strange homes. Sometimes the effect is rather overpowering, as in San Domingo, where the missionary is almost mobbed if he appears on the streets with magazines.

Depending wholly on voluntary contributions, the C. P. C. has viewed with anxious eye the larger needs that call for money. The annual grant from the Presiding Bishop and Council is helping to turn some of these visions into realities.

Beyond any satisfaction of material needs, the C. P. C. stands to the missionary for personal interest, for friendships formed, for a constant reminder of the support of the Church at home. “It helps us realize the Communion of Saints,” wrote one missionary. May it be enabled to render like service to our missionaries everywhere.



Just Before Morning Prayer—Bishop Tyler at the Left

NORTH DAKOTA INDIAN CONVOCATION

By Charlotte L. Brown

AN Indian Convocation! Those three words would not have had much meaning for me a year ago, and I doubt had I noticed an article in *THE SPIRIT OF MISSIONS* with such a heading, if I would have been particularly attracted to read it more than any other article. I do remember, however, after I knew I was coming out to North Dakota to work under Bishop Tyler, of hunting through all my back files of *THE SPIRIT OF MISSIONS*, trying to find anything I could about the work out here, and being so pleased when I found an interesting article by a Miss Elliott (now *our* Miss Elliott) and a picture of Bishop Tyler and the Indian Woman's Auxiliary. What a difference actual experience does make!

I have just attended the thirteenth annual convocation of the Indians of the Church in North Dakota, and I assure you those three first words,

hereafter, would catch my eye, and hold my interest with eagerness to "read, learn and inwardly digest" it all.

It is impossible to describe with words the fine character and depth of feeling that were manifest in the countenances of some of those Red brethren as they told of having found the "White Man's God" as they expressed it. Their moral and spiritual growth in the face of the past, and in spite of it all, their gratitude to, and faith in, the white people who have made this growth possible, is remarkable, it seems to me. If this hand of Christian fellowship had been extended to them at the very first, years ago, what forces for good in the community some of these fine old Indians might have been now!

As this was not only my first attendance at an Indian Convocation, but also my first glimpse of the lands of North

North Dakota Indian Convocation

Dakota, I had much to absorb. As I journeyed to the reservation by train and automobile I was wonderfully impressed by the grandeur of the vastness of it all: miles and miles of waving grain, and I never dreamed there could be so many shades of green, brown and purple in just fields and fields and fields.

Miss Elliott, our valiant friend to and worker among the Indians on the Standing Rock Reservation, on her way to attend the convocation in her "Tin Lizzie", with her mother and brother "John", picked me up at Garrison, and I had the pleasure of traveling the rest of the way with them. It was indeed a delightful drive. The way "John" and "Lizzie" understood each other was a source of constant admiration to me; and if I wanted to be sure of reaching a certain place I would try to secure that combination every time. We did lose our way once and went about thirty miles on a detour, but we were all grateful for that also, for by so doing we saw part of the country I would not have missed for anything—a glimpse of the "Bad Lands"—real hills and trees and valleys and beautiful volcanic stone formations.

Suddenly as we mounted a slope, John exclaimed "There they are!" Sure enough, before us, nestling in a little valley, with the Missouri River running through it, were a lot of little white tents arranged in a semi-circle. All sizes and kinds of wagons were standing back of the tents, the horses grazing in the open fields, the children playing around, the smoke of the evening meal being prepared by the women outside the tents. Altogether it was a lovely, peaceful scene. It seemed like riding into one of the scenes described in the Old Testament.

The Reverend Herbert H. Welsh (a full-blooded Sioux Indian, trained under Bishop Hare in South Dakota, and now the Indian priest-in-charge of all the Indian missions in North Dakota

under Bishop Tyler) was there ready to greet us as we arrived. Of course Miss Elliott and her mother and brother were soon surrounded by *their* Indians from the Standing Rock Reservation, and to all of them I was duly introduced, but many of their names were so familiar to me by correspondence from the bishop's office that I felt I already knew them. These people had started two and three days before with their teams in order to be here for this gathering, and were already comfortably settled in their tents. Others who were just arriving were putting up their tents.

A booth had been erected of logs and intertwining branches thick with foliage which made a picturesque place to meet. The benches in the chapel had been taken, supplemented with boards put across on each side of the booth and a wide aisle down the center. The little altar and cross from the chapel were also brought out and placed at one end of the booth, and the organ placed beside the platform on which the altar stood.

Each day began with a celebration of the Holy Communion. This was such a happy, beautiful service in the early morning, with just enough sun percolating through the branches to make it cheery. After this service was over each morning, the bishop, priest and catechists took the Sacrament to the tent of one of the Indians who was sick.

Each morning at ten o'clock we had a hearty service, read in turn by the different catechists and helpers, the bishop and priest always taking some part.

Each day all business sessions stopped for noon prayers for missions, read by one of the Indians.

The Indians on the Fort Berthold Reservation, of which there were delegations from both Saint Paul's and Saint John's, speak the Ree language. Those coming from the Standing Rock Reservation, Saint James's, Can-



THE PROCESSION AFTER SERVICE

All indoor services are held in the booth built of branches

non Ball, Saint Gabriel's, Red Hail and Saint Luke's, Fort Yates, all spoke the Sioux or Dakota language. Those on the Turtle Mountain Reservation speak the Cree language, but there was no delegation present. While I would like very much to have met some from Saint Sylvan's, if all the business meetings and addresses had had to be interpreted in a fourth language I think we would have been there yet. If an address was given in English it had to be interpreted in Sioux and Ree and *vice versa*. It took twice as long to say an English sentence in the Sioux language, and twice as long to say it in the Ree language as it did in the Sioux, so you can well imagine the time that was absorbed in giving one address. It was all most interesting, even when you could not understand a word that was being said.

The two days of the business meetings were devoted to roll call of delegates, reports from guilds and auxiliaries, making of offerings, addresses from different ones, with discussions

following on the subject on which the addresses were made. Five out of the six Indian chapels and missions in North Dakota went over the top on their Nation-Wide Campaign quotas and Saint Gabriel's at Red Hail was the banner congregation of all the congregations, Indian or white, in North Dakota. The missionary spirit that they exhibited in the offerings they brought to convocation was remarkable. They brought gifts for the Nation-Wide Campaign, for building funds for chapels on the Indian fields, for fire insurance on their churches and other property, for the "sick and poor" and even for Saint Luke's Hospital, Tokyo, Japan.

The addresses given by the Indians on the different topics given to them by the priest-in-charge showed much thought and earnestness of conviction. The first was from Albert H. Simpson, one of the bishop's committee at Saint Paul's, on "Why I Must Turn My Back on Wrong." Paul BearPaw, the cross bearer, from the Standing Rock Reservation, spoke on "Why I

North Dakota Indian Convocation

Must Believe True Things." Joseph Red Hail, the seventy-one-year-old man who was confirmed, spoke also, as did many others in the addresses or the discussions which followed.

On Saturday, the day of the Woman's Auxiliary meetings, the luncheon for all, Indians and whites, was served in the booth by the women of Saint Paul's and Saint John's congregations, and was an enjoyable occasion for us altogether. We were served with a delicious "sunberry" pudding made by the Indians from a berry that grows around the reservation.

Camp prayers were held every evening at sunset. All gathered in a circle, the men on one side and the women on the other, babies in arms, children hanging on the mothers' skirts, every member of the family there, out in the open field, between the booth and the tents. The service consisted of the creed, some prayers and the singing of hymns in English, Sioux and Ree all at once, and then the benediction by the bishop. Out in the open, with the heavens for a roof, and being at the sunset hour, the grandeur of the colorings in the sky reflected in the river, the fervor and devotion of the Indians made one feel the nearness of the God we were worshipping.

Sunday was full every minute from the early celebration until after midnight, when the final handshaking took place in the booth, after a good-natured and animated contest as to where the convocation should meet next year.

At the ten o'clock service the bishop confirmed seven Indian men and women, young and old: the oldest seventy-one and the youngest nineteen years of age. After the confirmation service the bishop gave his annual address.

At two the children formed in a procession at the chapel, marching behind the cross bearer, the helpers, catechists, priest and bishop to the

booth for the children's service. A finer, brighter lot of boys and girls it would be hard to find. There were two children baptized.

At seven they had the closing service, at which time the Reverend Mr. Hall, the Congregational missionary on the Fort Berthold Reservation, gave an address. The bishop had invited Mr. Hall to join us at the services on Sunday and bring any of his people with him that he could. He has been serving as a missionary among the Indians for forty-five years.

After this followed the interesting discussion that I mentioned before, as to where the convocation should meet next year. The Indians take great delight in a good-natured "knocking" of each other in regard to the special advantages of each chapel or mission for this gathering. In spite of the fact that we were sitting by the light of a waning acetylene lamp, with most of its light blotted out by millers and insects that surrounded it, the mosquitoes having the time of their lives at our expense, and it being after the midnight hour, no one seemed to want the meeting to close. After much lively discussion, a vote was taken and Saint James's, Cannon Ball, Standing Rock Reservation, was elected to be the place for the 1922 convocation. Then followed the parting handshaking, as most of the tenters would break camp in the early morning before we white folks were up. The genuineness of their friendship for us, as demonstrated by the heartiness of their handshaking, could not be mistaken.

The next day came the homeward journey, back through all those wonderful farms of North Dakota, having been three days witnessing a gathering of Christian Indians. It is a matter for great rejoicing that there are bishops, other clergy, laymen and laywomen following in the footsteps of Bishop Hare, and some of the results of their work are manifest in gatherings such as we have just attended.

CHURCH WORK AMONG NEGROES

By Archdeacon Russell

THE Centennial Celebration of the founding of The Domestic and Foreign Missionary Society of the Church is an event of far-reaching importance to the Negro. Brought here in 1619 rather as indentured servants than slaves, as commonly stated—for the records of the colony show that the statute recognizing slavery was not adopted until 1662—the effort at his evangelization came four years after the landing at Jamestown.

The primary motive of bringing Africans to the colony was, of course, economic and industrial, and first efforts were devoted to making their labor economically profitable. But this state of affairs did not last long. Some good Churchmen became early aroused to the necessity and obligation of doing something for the religious welfare of the Negro. As early as 1623 this spirit had borne fruit, for Totten records that "in the muster of Captain William Tucker of Elizabeth City County, Virginia", Anthony, Isabel and William, their child, Negroes, were baptized. This first recorded baptism of Negroes four years after the landing at Jamestown marks the real beginning of missionary work by the Church in this country. The records of the county courts of York and Northampton, 1641-1645, contain several records of the baptism of Negroes.

In 1661 the Council of Foreign Plantations in England recommended that ministers be procured especially for York County to prepare Negroes for baptism. The Reverend W. A. R. Goodwin, sometime rector of old Bruton Parish Church, Williamsburg, states in his historical sketch of Bruton Parish, that the parish records for the period between 1746 and 1797 show that 1,122 Negroes were baptized. These records are quoted to show that missionary work in the Church started

almost with the landing at Jamestown, and that the Church's first effort at evangelization in the home field began with the Negro.

For above reason we repeat, this anniversary appeals with peculiar force to the Negro, for it is to the Church that he owes his first knowledge of God, his first conception of true religion and reverent faith, his first impression of an orderly service and his first Christian marriage and baptism. It is to the Church, too, that he owes his first emancipation from the darkness and superstition of African fetishism into the marvelous light of the true Gospel.

Historically the Church has always stood for the evangelism of benighted peoples. Her record in America is no exception to this rule. Most of the parish churches before and after the Revolutionary War, and, indeed, up until the Civil War period, had places of worship for Negroes, and the one bishop administered to both the white and black sheep of his flock. With the formation of The Domestic and Foreign Missionary Society in 1821, organized, systematic missionary work began both in the home and foreign fields. The Church's missionary work among Negroes began to take a more definite shape. Between 1821 and the Civil War period separate congregations began to be organized for Negroes. Among the earliest of these was the mission started by the Reverend Absalom Jones. Pioneer Negro missions were established in Philadelphia, Baltimore and New York and in the South at Charleston, Raleigh, Petersburg and a few other places.

Earlier than any of these was the educational and missionary work started in Maryland in 1750 by the Reverend Doctor Bacon. In the schools established at this period, Negroes were

Church Work Among Negroes

taught in books and industrial arts and a knowledge of the Prayer Book and the tenets of the Church. About the same time schools under Church influence were put into operation in Charleston, South Carolina. Then, too, as the result of missionary work among Negroes by Trinity Church, New York, Saint Philip's came into being in 1818. The war swept over the country, and especially in the South, these few scattered bands sank to a very low ebb. Only a faithful few remained, and these became the nucleus of the new effort in the Church work when the Church in the South began again to take an active interest in its Negro work. During and immediately after the war the Church was so concerned with problems of Her own existence and rehabilitation that She could give little or no attention to the Negro work. There were a faithful few who kept the lamp burning.

A single example will suffice to show the constancy of these faithful men and women. Shepherdless, so to speak, and without guidance or direction of the general Church, it became a case of "root, hog, or die". Saint Stephen's Church, Petersburg, Virginia, was effected in 1868 out of Saint Stephen's Sunday School, this Sunday School being a consolidation of the two colored Sunday Schools of Grace and Saint Paul's Churches. The organization was effected by the late Reverend Doctor Alexander Weddell, who, through the recommendation of Bishop Whittle, secured the late Reverend J. S. Atwell as its first rector. Up until this time the work had been kept alive by the efforts of a glorious little company: Mrs. Caroline W. Bragg, of sainted memory, "Aunt" Sophia Blunt, "Aunt" Phoebe Mason, John J. Cain, George F. Bragg, Sr., William A. Bragg and a few others.

In 1873 Mr. Atwell resigned, and the Reverend Giles B. Cooke, a gallant Confederate soldier, now the only liv-

ing member of General R. E. Lee's staff, became rector, and under his rectorship of some years, Saint Stephen's grew and flourished. Other prominent pioneers were the Reverend Doctors Gibson, Dame, Weddell, Wingfield and Bishop Whittle of the clergy, who may be called the Apostle to the Negro work of the Church; and Judges Shefey and Parker, Misses Weddell and Aiken, of the laity. Then, too, it was the late Bishop Stevens of Georgia, who, in Philadelphia, after the close of the Civil War, inaugurated the very first theological school in the Church for the exclusive training of Negroes. One of the first graduates of this school was Joseph S. Atwell, first rector of Saint Stephen's, Petersburg, Virginia, who was ordained in Kentucky in 1866. Bishop Atkinson of North Carolina, a Virginian by birth, took a deep interest in the education of Negroes, Saint Augustine's School, Raleigh, being founded by him as evidence of his interest. He was also a staunch advocate of mission work among Negroes. Saint Cyprian's Chapel, New Berne, was the fruit of his missionary interest. This pioneer Negro Church organization was admitted through Bishop Atkinson's influence into union with the convention as a regular parish.

In North Carolina, South Carolina, Kentucky and other southern states, Bishops Johns, Atkinson, Dudley, the Reverend Messrs. C. B. Perry, Major Giles B. Cooke, T. W. Cain, Archdeacon Pollard, J. J. P. Perry, A. Toomer Porter, and Bishops Meade, Whittle, Randolph, Gibson and Tucker of Virginia, and women like the Misses Margaret Weddell and Kate Beckwith in Petersburg, Mrs. Mary Miles in Clover, Mrs. M. Jennings in Lunenburg, Mrs. Pattie Buford in Lawrenceville—these are some who took an interest in Church work among and for Negroes. Perhaps less than 2,000 communicants represented the entire Negro

Church Work Among Negroes

membership of the Church at the resumption of work about 1870. Missionaries were appointed in Virginia, North and South Carolina, Kentucky, Maryland, Florida, Mississippi and other states. Now there are about 35,000 Negro communicants, 150 ministers, 275 churches, chapels and mission points; over 250 Sunday Schools, 70 day or parish schools, 35 self-supporting churches at Petersburg, Norfolk, Richmond, Charleston, New Berne, Brunswick, Columbia, Raleigh, Savannah, Jacksonville and other points in the South—indeed, two-fifths of them are in the South—and Washington, Baltimore, Philadelphia, New York, Brooklyn, and others in the North and West, have commodious churches and parish houses.

The wise policy of the Church in establishing parish or day schools has developed a splendid chain of Church schools such as Saint Augustine's, North Carolina; Fort Valley, Georgia; Bishop Payne, Petersburg; Saint Paul's, Lawrenceville; Saint Athanasius's, Brunswick, Georgia; Saint Mark's, Birmingham; Okolona, Mississippi. These are large schools that do creditable work in every particular. In most instances, these larger schools have been evolutions of parish schools. One of these, Saint Paul's Normal and Industrial School at Lawrenceville, the largest missionary and educational work of the Church in America and the third largest school of its kind in the country, is a most notable development of a parish school.

In 1882 the writer was sent as missionary to Brunswick and Mecklenburg counties. He opened a parish school January 1, 1883, in the vestry room of the church he had built in the previous summer, and it was taught by himself and his young wife. The school grew so rapidly that a larger building was soon necessary. This was furnished largely through the generosity of the Reverend Doctor Saul of Philadelphia, after whom the building

was named. Soon this building became too small. Then it was that I determined to put into operation a scheme upon which we had long meditated and prayed—the establishment of a boarding and day school for the religious and secular instruction of youth of both sexes, coupled with a trade of some kind. Our decision was influenced by a piece of land that came on the market at this time for \$1,000. I purchased this by giving my own notes in payment therefor, July 2, 1888, and let the contract for the first building of the Normal School, though at the time not a dollar was in hand nor a cent pledged. Three days later the first contribution of five dollars came from a Duluth, Minnesota, friend. September twenty-fourth the normal school opened in the Saul Building with less than a dozen boarders and three teachers.

Now, after thirty-three full years of struggle and trial, the school has forty large and small buildings, 1,600 acres of land, teaches sixteen trades for boys and five for girls, a total of twenty-one; has high school, normal, grammar, primary and agricultural school departments; has had students from twenty-six states and territories, Cuba, Jamaica, Porto Rico, Haiti and even far off Africa. During its thirty-three years it has sent out over 600 graduates, academic and trade, and has had more than 5,000 undergraduates. Thirty of the young men in the ministry and at present in training received their first impetus at the school.

This is the record of the Church Missionary work among Negroes, imperfect and incomplete as it is. Yet it serves to show what the Church has attempted and is still attempting to do in its missionary work for Negroes. The writer rejoices in the solid accomplishment of the Society in the one hundred years of its existence, and he also feels profoundly grateful for what the Church has done for the education and evangelization of his people.



THE NORTH FORK OF THE METHOW RIVER

Where the fishing is good and the fertile green hills and snow-capped mountains are seen in the distance



THE OLD DUCK BRAND SALOON AS A CHURCH

THE OLD "DUCK BRAND" SALOON

By the Reverend H. J. Gurr

IN the early days of Winthrop in the state of Washington, as in all other frontier towns where the cowboy held sway, the saloon was the rendezvous for the community. The old "Duck Brand" saloon in the Methow Valley was famous throughout the countryside as the best of all country saloons, but it had another claim to fame. One of the favored few who gathered there was Owen Wister, author of *The Virginian*, who was not long since laid to rest by the writer.

Before the dry law existed the Duck Brand had outlived its day as a saloon and was rented for the services of our Church by the Reverend C. T. Black. The first bar made in Okanogan county became a lectern, while the old mirror took the place of a reredos. After Mr. Black went overseas the writer took his place. For a while services were held in the one-time saloon, but the surroundings were not as conducive to sacred thoughts as one would desire. Not owning the building we could not move the counter and paraphernalia necessary to the saloon business, so we did the next best thing, we moved ourselves into a building that could not have been arranged

more conveniently for our purpose. It had been put up by Guy Waring, and in it his friend Owen Wister wrote *The Virginian*, many of the scenes in which occurred in this town and the immediate vicinity. Through the whole environment there still seemed to gleam the cavalier honesty, fairness and courtesy of *The Virginian*. One day as I was walking beside him he asked me how old I was, and when I told him I was sixty-eight, he exclaimed, "My! My! Just think of it! O, that I had your strength!" He was then about fifty, a true and sincere friend.

The "Waring Owen Wister Building"—now Saint James's Church, Winthrop, is built ideally on a bluff with charming views in every direction. The deep green of the near trees, the sparkling, bubbling, glistening waters as the sunlight plays on their changing forms, the rolling hills, towering mountains, snow-capped peaks and the ethereal blue of the sky, give one the thought of expansion, uplift and blessing, and cause one to exclaim with the Psalmist of old: "What is man, that Thou art mindful of him?"

MEETING OF THE COUNCIL

AS this November (Centennial) issue of THE SPIRIT OF MISSIONS was going to press at the time of the October meeting of the Council definite report of the meeting had to be postponed until the December issue. Certain matters, however, should at least be mentioned at this time.

In his opening address Bishop Gailor described his visit to the Sixth and Eighth Provinces, where he spoke at twenty-three public meetings in eighteen days, meeting everywhere with a fine spirit of interest and cooperation in the work of the Council. He had prepared a letter to the clergy and laity of the Church asking them to observe Armistice Day, November eleventh, and Sunday, November thirteenth, as days of special intercession.

The Right Reverend George Lan- chester King, secretary of the S. P. G., and Col. Sir Robert Williams, president of the C. M. S., were present as the bearers of greetings from the two venerable societies on the occasion of our centenary. (See page 702). In addressing the Council both dwelt on the affection of the mother Church for the Church in America, and how important it was that at such a time as this America and Great Britain should walk side by side "without a shadow of a shade of distrust or difference of outlook. The whole future of the world's peace, as it seems to us," said Bishop King, "really hinges upon the closest possible fellowship and brotherhood between our nation and yours, and it is with great joy that we recognize that this good feeling is so effectively fostered by the Church of which we are alike members." Bishop Lloyd, Dr. Mann and Mr. King, the committee appointed to draw up a suitable reply to the formal minute of the C. M. S., brought in the following:

The Presiding Bishop and Council, having listened to the message of the Church Missionary Society concerning the Cente-

nary of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States as presented by the president of the Church Missionary Society, Sir Robert Williams, desires to place upon record its deep appreciation of the brotherly spirit which prompted the sending and breathes through the words of that message. The Council finds itself in fullest accord with the prayer of the Church Missionary Society that the Churches which we and they represent may abound more and more in love, and may set forth in increasing measure the Glory of God, and the extension of His Kingdom. Mindful of the times in which we live, the Council expresses the further hope that our mutual affection may serve in its degree to promote that trust and good will between the peoples of Great Britain and the United States, upon which, in our judgment, must largely rest the future peace and welfare of the world.

A greeting was received from the new Japan diocese of Tohoku, which will be found in full on page 703. A telegram of congratulation came from the Convention of the Brotherhood of Saint Andrew and the secretary was instructed to make suitable reply.

As Hobart College is also celebrating its centenary this year, on the motion of Dr. Mann the following message was sent:

The Presiding Bishop and Council, having learned with interest of the effort which Hobart College is making to mark its Centennial by raising an additional endowment of one million dollars, desire to assure the President and Board of Trustees of the College of their sympathy and cordial good wishes for the success of the endeavor. The raising of this endowment will worthily crown one hundred years of fine service to Church and State.

Doctor Milton, on behalf of the Nation-Wide Campaign Department, reported that the outlook was distinctly hopeful.

The treasurer reported that the receipts for September showed a gratifying increase of \$9,635.43 over those for the same month last year.

After long and careful deliberation a total budget of \$3,999,641 was adopted for the work in 1922.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. F. A. Saylor, of Mayaguez, Porto Rico, writes:

ANOTHER midnight ride of Paul Revere.

This one, however, was not taken on horseback. The truth of the matter is that the Reverend F. A. Saylor, returning from Fajardo and San Juan to Mayaguez, stopped at Manati for a few minutes' rest and found Mrs. Droste, the wife of the rector, very ill, and the doctor advising the hospital at once. So, the ride! We left Manati as soon as we could get lunch—and, over good roads, got as far as Mayaguez in time for supper. It might have been possible to go over the mountains by way of Utuado and Adjuntas, but the clouds were so black and there was so much rain that it was not safe to try it. So, the longer trip to Mayaguez and, after a good meal, again out in the dark and the rain to Ponce and Saint Luke's Hospital, a distance of some fifty miles.

Mrs. Droste was very tired and very ill, but the nurses put her to bed at once and the house doctor looked after her, so that she was made very comfortable for the night.

The rector and Don Juan—as he is called—went into Ponce once more to get gasoline and oil and a bit of coffee before starting back over the mountains; eighty more miles to Manati. It was somewhat exciting. Rain and mist and fog, and finally directly into the clouds on the top of the mountains, where we could not see more than ten feet ahead. The first river was so wide and black that it had to be waded first before trying the auto. However, there was no great difficulty, even in the last sandy river, and we arrived home at three a. m. after a trip of two hundred and ninety miles.

Mrs. Droste has again fully recovered, and, after a ten days' stay in the hospital, is at home once more, doing her bit as usual.

Bishop Graves, of Shanghai, in confirming his cable instructions to the Department of Missions to cease its appeal on behalf of the China famine sufferers, added the following:

WE are deeply grateful here for the liberal way in which Church people have responded to the appeal of the Department of Missions for help in this famine, and, with what we have done here in the way of sending workers from the American dioceses to the north and raising funds locally, I feel that we have accomplished a good deal. Indeed I hardly see how we could have done more. The help we have given in famine workers has been much appreciated in the north, and our people have in every case acquitted themselves well in the work which has been assigned to them.

The International Famine Committees are moving to induce the government to appoint a permanent Commission on Famine Prevention which will be international in character. Until something of the sort is done, there will be no proper dealing with the situation, for the Chinese themselves simply let the causes of famine go unchecked, and, when a famine comes, as it does regularly, they throw themselves on the help of foreigners, for, without such help, sufficient funds could not be collected either in foreign countries or here in China.

May I ask you to express through the Church press the thanks of the bishops and missionaries of the American Church for the help which our Church people have given?

Our Letter Box

Writing from Ely, Nevada, at the end of May, Bishop Hunting said:

I AM on my annual automobile trip, and I am certainly having a strenuous time. Most unseasonable weather has put the road in bad condition. Last week on one stretch, with chains and ropes I made three and a half miles in a little over two hours, in a driving snow storm. Then I was held up in a tiny hamlet for three days on account of roads. I had a splendid service here today and start at daylight tomorrow on what I know will be a strenuous day of fighting with mud and mountains.

We are facing a very serious situation here owing to the condition of the mining and sheep industries. I am sure I will be compelled to take our missionary from Tonopah and place him at Fallon. And I am afraid the missionary here will be compelled to leave because of the shut-down which will probably last until next spring. I am trying to arrange to carry on until then, and have pledged all I can personally and all I feel justified in pledging of our appropriations, but I do not know whether even that will be sufficient.

Miss Florence Clarkson writes from Sagada, Philippine Islands:

THIS is a busy year. I have begun high school and one of the boys is learning shorthand and typewriting with Father Staunton. There are many boys in the school working in the stone cutting. The new church is handsome and inspiring. I marvel to see such work among the Igorots. Father Staunton designed the altar and it is almost finished. The sacristy is being completed and the stone pulpit is coming on. The tower is fine. The bell was cast in China and is like the temple bells there. Fine broad stone steps are being laid from the school up to the new church which we shall

soon occupy. The old church cannot hold all who come on Sunday morning.

The following letters from the representatives in Washington of two great nations, received just as we were going to press, need no comment:

I TAKE this opportunity to tender to the Society my hearty congratulations upon the successful completion of a century of beneficent activity.

The Society has good reason to be proud of the good work it has done in China. The schools and colleges established in my country under its auspices have sent out among their graduates men and women who have rendered and are rendering valuable service to their country. I desire to offer to the Society my best wishes for its continued welfare and success upon the entrance of a new century.

LAO K. ALFRED SZE,
Chinese Minister.

I FEEL that I should fail in ordinary human duty if I should neglect to acknowledge the indebtedness of Japan to the missionaries your Church has sent to our country; and the occasion of your Centennial Anniversary is a fitting moment for me to say that one of the worthiest links that exist between Japan and the United States is that group of unselfish men and women who represent the American churches in our distant country. Whether Christians or men of other religions, we Japanese realize that the missionaries come to us with motives of the finest spirit. Living more intimately among our people than any other class of foreign residents, they come to know us, perhaps, better than others do; and knowing us, they are our friends, as we, knowing them, are theirs.

K. SHIDEHARA,
Japanese Ambassador.

NEWS AND NOTES

OUR cover is a reproduction of the Centennial Seal which is already familiar to many through its use on the letter-heads of the Council, and through its reproduction in colors as a poster which has been widely distributed throughout the Church.



BISHOP HARDING has arranged for a service at the National Cathedral in Washington on November fifteenth, the Sunday after the conference on the limitation of armaments assemblies, at which the President and cabinet will attend and Bishop Gailor will be the special preacher.

A CENTURY OF ENDEAVOR

NOW is the time to order copies of *A Century of Endeavor*, the official history of the one hundred years of The Domestic and Foreign Missionary Society. No one who desires to be informed of the growth of the Church in carrying out the Divine command to preach the Gospel to every creature, can afford to be without this book. The author, Miss Julia C. Emery, has traced every step of the Church's realization of Her Mission and has brought together and placed in their proper relation a multitude of details. Members of the Woman's Auxiliary will be particularly interested in the work of one who was for so long their representative at the headquarters of missionary work. It is a book of over four hundred pages, with a wealth of statistical information and a satisfactory index. It is not too much to say that anyone who owns a copy of this book will have the means at hand to answer any questions which may arise as to the missionary work of the Church for the past hundred years. Price, in cloth, \$1.50. Orders may be addressed to the Educational Division, 281 Fourth avenue, New York, N. Y.

ONE of our subscribers recently wrote us: "In the May number of THE SPIRIT OF MISSIONS was an article by Miss Alice Gregg about a kindergarten in Anking. She says 'When I return to China I want so much to take back money for a primary school and kindergarten—I think five thousand dollars will do.' I have just had a special gift from my son-in-law for me to give away as I please. This work for little children seems to me so very practical and constructive and Miss Gregg's article and a personal letter she wrote to a member of our local auxiliary made such a strong appeal to us all, that I wish to give this extra money to this cause. I am therefore enclosing a check for seventy-five dollars to be applied on Miss Gregg's building."



IN this Centennial Year of the missionary society of our Church, books dealing with the early history of our missionary work are of especial interest. We especially commend to our readers a volume which has been published by Bishop Sanford of San Joaquin, called *A California Pilgrimage*, "being an account of the observance of the sixty-fifth anniversary of Bishop Kip's first missionary journey through the San Joaquin Valley, together with Bishop Kip's own story of the event commemorated." The book was published in an edition *de luxe*, by private subscription, on heavy vellum paper, with photographic inserts. It contains a fine portrait of Bishop Kip and an excellent one of Bishop Sanford, and is altogether most artistically gotten up. A few copies remain unsold which Bishop Sanford offers to the general Church at \$5.00. Checks should be made payable to Bishop Sanford, Fresno, California. THE SPIRIT OF MISSIONS will be glad to receive orders and forward them to Bishop Sanford.

BISHOP GRAVES, of Shanghai, writes that plans are being formed by the Chinese Standing Committee of the Diocese and by the American Council of Advice, for the celebration of the Centennial of the Domestic and Foreign Missionary Society. The Bishop expects that the Centennial will be commemorated both by the Chinese and by Americans in all churches in the diocese from October 30th to November 6th. Offerings are to be made which will be forwarded to the Department of Missions for the work of the American Church everywhere.

"All of us here," says Bishop Graves, "are grateful for all that the Society has done for China and for its missionaries and you may be assured that we will do all we can to manifest this feeling."



THE tourist season in Alaska is over for this year, but prospective visitors next year would do well to cut out this item and preserve it—or, better still, order the volume of which it speaks and read it in preparation for their trip. Our missionary at Wrangell, the Reverend H. P. Corser, has published a guidebook to Southeastern Alaska under the title of *Through the Ten Thousand Islands of Alaska*. It is beautifully illustrated and contains, in addition to much information, maps of the Ketchikan, Wrangell, Juneau and Skagway Districts. The price is one dollar and the proceeds go to the maintenance of Saint Philip's Gymnasium, the only institution providing wholesome recreation for the boys and girls of Wrangell. This book may be ordered from the Educational Division, 281 Fourth Avenue, New York.

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

The Reverend F. B. Drane.
Miss Bessie B. Blacknall.

CHINA

The Reverend F. J. M. Cotter..
Mrs. Cotter.
Miss Venitia Cox.
The Reverend Lloyd R. Craighill.
Mrs. Craighill.
The Reverend A. S. Kean.
Mrs. Kean.
The Reverend S. H. Littell.
Mr. H. F. MacNair.
Mr. W. M. Porterfield.
Deaconess K. Putnam.
Deaconess K. E. Scott.
The Reverend J. K. Shryock.
Miss M. B. Sibson.
The Reverend R. C. Wilson.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
The Reverend C. S. Reifsnider, LL.D.
Miss M. D. Spencer.

LIBERIA

Bishop Overs.
The Reverend W. H. Ramsaur.
Mrs. Ramsaur.

PHILIPPINE ISLANDS

The Reverend G. E. Bartter.
Miss Eveline Diggs.
Mrs. A. B. Parson.

The Objectives of the Centennial

By Easter, 1922, it is proposed to secure:

1. One hundred qualified missionaries.
2. One hundred thousand proportionate givers.
3. One hundred thousand intercessors.

EDUCATIONAL DIVISION

DEPARTMENT OF MISSIONS

William C. Sturgis, Ph.D., Secretary

REGARDING the Elementary Programmes mentioned last month, I confess to having been somewhat skeptical as to the value of the plan. After reading the manuscripts, however, I have changed my mind. They seem to me to be a compendium of about all that it is essential for a person to know about the Mission of the Church. In case the Council decides to publish these, they should be very widely used throughout the Church.

The lantern-slide department will have several new missionary lectures between now and the beginning of Lent, and those which were prepared the first of the year should now come into more general use. These include Southwestern Alaska, the Southern Mountaineers, the Czechs, Panama, and Liberia. *The Church's Battle Line*, a general lecture covering all the mission-fields of our Church, has been completely revised and brought up to date with numbers of new pictures. A new lecture on Santo Domingo is now ready, as well as the first section of *American Church History*. The department is prepared to recommend and furnish the leading stereopticons and picture-machines.

We are preparing to issue, in pamphlet form, as Bulletin 15 of the Department of Publicity, Bishop Tucker's "Reinecke Lectures" delivered last January at the Virginia Theological Seminary, on the topic, *Missionary Problems and Policies in Japan*. These lectures are invaluable to anyone desirous of keeping in touch with the large questions arising in connection with the Japanese Church.

Everyone who used the first series of Miss Applegarth's *Primary* and *Junior Mission Stories*, which I recommended three years ago, will welcome the new and enlarged volume by the same author, entitled *Missionary Stories for Little Folks*, and published by George H. Doran Co., New York. This second series contains fifty-two stories written in a fascinating style and illustrated. They bear comparison with Kipling's *Just-So Stories* and are quite as unique. The price of the book is \$1.75 and it can be ordered through this Department.

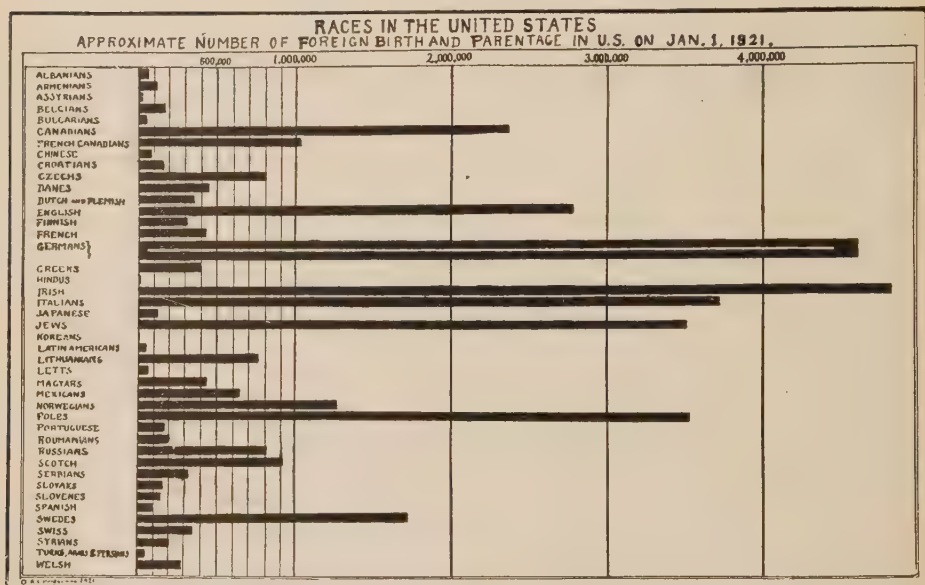
The Presbyterian Board has, in press, an excellent little play dealing with mission-work in the Philippine Islands and written by Miss Anita B. Ferris. It is vividly written and easy of production. With very slight adaptations, or even with none, it will be found well adapted for our use, and it fills a gap in our own list of plays. Copies can be ordered through my office. The title of the play is *The Set of the Sail*.

Recent volumes added to the lending-library include Soper's *The Religions of Mankind*; Commons' *Races and Immigrants in America*; Lowndes' *A Century of Achievement*; Cope's *The Parent and the Child*; Douglass' *From Survey to Service*; Manning's *The Call to Unity*; Headlam's *The Doctrine of the Church and Christian Reunion*; Paterson-Smyth's *A People's Life of Christ*; Hall's *The Near East Crossroads of the World*; Brown's *The Mastery of the Far East*; Maugham's *The Republic of Liberia*; Thompson's *The People of Mexico*; Field's *Heroes of Missionary Enterprise* (a thrilling book for boys).

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary



THE Episcopal Church sent Her first foreign missionaries to Greece practically one hundred years ago. To-day Greece is sending missionaries to America.

In 1831 the venerable parent of the present Department of Missions sent the Reverend J. J. Robertson and the Reverend J. H. Hill to Greece to begin educational work among the Greek people just then emancipated from four hundred years' bondage to the Turk. The Hill School at Athens is a lasting monument to their splendid work.

To-day tens of thousands of Greeks have come to America seeking material prosperity, education and new ideas. The Greek Orthodox Church has sent Her clergymen to minister to them. These Greek missionaries are striving to uphold high Christian ideals among their people in America.

The Centennial of The Domestic and Foreign Missionary Society, whose first thought had been to help the Greeks abroad, could not better be celebrated than by turning our attention to the 80,000 Greeks at home. We can help their clergy through fellowship, sympathy and encouragement. We can help the Greek laity by personal friendliness and educational facilities. The complete assimilation of permanent Greek residents to both political and spiritual ideals of America hinges upon their contact with highminded Christian Americans.

As with the Greeks, so with the forty other races which make the work of the Foreign-Born Americans Division truly "foreign missions at home". The gigantic task of welding into one national and spiritual whole these many migrant peoples confronts the Church in America

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

EDUCATION IN THE CHURCH FOR ONE HUNDRED YEARS

HERE are some facts and incidents about the beginnings and development of Sunday Schools, Church Boarding Schools, Church Colleges and Theological Seminaries that properly find a place in the Centennial issue of *THE SPIRIT OF MISSIONS*.

Bishop White and the First Sunday School

At the close of the Revolutionary War we have records of the anxiety of Bishop White over the immoral and sceptical conditions that prevailed. He speaks of the "streams of corruption that polluted our religion at its depths." "On Sundays the prayers of the clergy and the praise of the not numerous worshippers in the Churches of the larger cities were often drowned by the riotous and blasphemous clamor of the younger element outside."*

During Bishop White's stay abroad he had become interested in the Sunday Schools organized by Robert Raikes, and on his return, in order to direct the attention of the Church toward the youth, he proposed to the vestry of Christ Church, Philadelphia, the organization of a school on the Raikes' plan. The vestry adopted the plan but postponed the establishment of the school because it feared prejudice, at that time, against anything of English origin. With characteristic perseverance Bishop White presented the plan to the congregation, and emphasized

in a broad way the moral influence that could be exerted by schools on Sunday. His address attracted the attention of rich men other than Churchmen, and soon a movement was started sufficiently American in tone to satisfy all. As the movement gained much support from the Quakers, it organized under the name "First Day Society", but its first president was the Episcopal bishop. These schools met from eight to half past ten, before morning service, and from half past four to six after evening service. The Bible was "the reader" and spelling, writing and other studies were taught. Most of the teachers were paid and many were schoolmasters in neighboring day schools.

The work of this "First Day Society" and its schools in a few years declined and went out of existence, because the Puritans objected to "school work on the Sabbath". But it paved the way for the successful Sunday School organized in 1814 at Christ Church by Jackson Kemper and James Milnor, Bishop White's assistants. This school was the first officially incorporated Sunday School for strictly religious teaching and seems to have started the movement in the country.

Bishop White and the First General Sunday School Organization

With the extension of schools on Sunday teaching only religion there

*Michael, *The Sunday School in the Development of the American Church*.

Department of Religious Education

came societies and associations which bound together the teachers and pupils of those schools. The Philadelphia Protestant Episcopal Sunday and Adult Society was formed in 1817. The same year the New York Protestant Episcopal Sunday School Society was organized and started schools that soon had over a thousand members. The one at Saint John's Chapel had over four hundred. In 1819 an active Society appeared in Charleston, South Carolina, and the same year Bishop Chase employed what we would call today a "field secretary" a young divinity student, I. N. Whiting—who traveled over the scattered settlements of the frontier and organized Sunday Schools, which laid the foundation of parishes.

Whiting was only one of many young men who found in the rapidly growing Sunday School movement a place to work for the Church. Samuel J. Robins and the Reverend George Boyd, elected in 1820 the first general secretaries of The Domestic and Foreign Missionary Society, immediately after the organization of the Society, were known chiefly for their successful activity in organizing the Sunday School movements. When General Convention met in Philadelphia in 1826, the consolidation of all these societies was a live topic. Bishop White took the lead, actively supported by Bishop Hobart, while William Meade from the South appealed strongly for a general organization to "publish tracts and books that were required to attach the young members of the Church to her Communion."

The movement took a definite form in the appointment of a committee of General Convention to consider the formation of an American Society for the Promotion of Christian Knowledge. True to the conservatism of General Conventions, this Convention commended the proposal, but deemed it "inexpedient" to legislate on the subject.

Undeterred by this action, Bishop White and Bishop Hobart on the same

evening called together all interested and determined to wait no longer for action by General Convention, but then and there started the organization that resulted in the incorporation of the General Protestant Episcopal Sunday School Association.

At some other time and place the history of this influential organization must be written. Bishop Hobart succeeded Bishop White's leadership. Men like Jackson Kemper, William H. DeLancey, Harry Crosswell and James Montgomery were members of its Committee on Arrangements. William R. Whittingham was its first general secretary, "a tall gaunt young man six feet two in height, whose clothes hung like bags from his ungainly person", but the children and his hearers were "quick to detect (his) sincerity and singleness of heart".

It is good to recall, this centennial year, that our Church Sunday School movement today had for its first general the saintly and venerable Bishop White, and under Bishop Hobart's magnetic personality became a crusade for God's children at a very difficult movement in America's history.

How Did Our Colleges and Schools Begin?

About 1890 the Reverend Sidney Fisher of Philadelphia published a book, now hard to obtain, entitled "Church Colleges with Some Account of the Church Schools". From the introduction by Bishop Williams it is evident that the Church was becoming aroused to the need of a united interest in educational institutions. From the book we gather some interesting stories about the beginning of our colleges and schools.

William and Mary: This college, in Virginia, the first in greatness as well as the first in time, has the most romantic history of all American colleges. Organized in 1619, three times burned to the ground, its buildings occupied by

Department of Religious Education

British, American, French, Confederate and Unionist forces, it presents a history that should be remembered this centennial year. Here Thomas Jefferson, James Madison, James Monroe, John Tyler and Chief Justice Marshall received part of their education. Here in 1776 the *Phi Beta Kappa* was founded, and for five years the Legislature of Virginia held its sessions within its walls.

Columbia: In 1703 the rector and wardens of Trinity Church, New York City, waited upon Lord Cornbury, then governor, and asked him which part of Kings farm belonging to Trinity Church had been intended for the college. This was the first step in the creation of Columbia University. In 1729 Bishop Berkeley, then in this country, having been unsuccessful in organizing a college in Bermuda, tried to join his plan with that of Trinity Church. Not until 1754 was the charter finally received which established "Kings College", Trinity Church furnishing most of the land. Its governing body was made up of the governor, the archbishop of Canterbury, the judge of the supreme court and the senior minister of each communion in the city of New York. The only provision that made it a Church college was that the president must always be a Churchman and the chapel service always be conducted in the Church's liturgy.

University of Pennsylvania: The "Philadelphia College", as it was known in colonial times, received its charter in 1755. The Reverend Doctor William Smith, an influential Churchman, was its first president. In 1762 he was sent to England to collect funds for the college. From the archbishop of Canterbury he obtained a "brief" which contained letters patent from the King addressed to every incumbent of the 11,500 parishes in England, recommending and authorizing collections, and commanding that commissioners be appointed for the purpose to go from house to house. Similar letters were

given to Doctor Jay of Kings College (now Columbia) and the two men worked together for the two colleges. Doctor Smith collected £6921, a large sum for those days; contributions were given by the royal family and by both Oxford and Cambridge.

After the Revolution, the status of these colleges changed, William and Mary passed from Church control by the disestablishment of the Church in Virginia. The standing of the College of Philadelphia was changed by the state legislature. Columbia still retains connection with the Church by the liturgy used in the chapel and by having on its governing board the bishop of New York, the rector of Trinity Church and the dean of the Theological Seminary.

* * *

So far we have considered pre-Revolution colleges. After the Revolution, in due time, a very active period of Church college organization began.

Between 1822 and 1826 Trinity College was established in Connecticut, Kenyon College in Ohio, and Hobart College in Western New York.

Immediately after these eventful four years in the twenties, the following colleges were established, of which only the University of the South at Sewanee remains. They came into existence because of the growth in Church interest and organization which were the results of the creation of dioceses after the Revolution.

Saint James, Maryland
Jubilee, Illinois
Griswold, Iowa
Nebraska, Nebraska
Saint Paul, Missouri
Saint Paul, Long Island, New York
Kemp, Michigan
Shelby, Kentucky
Norwich, Vermont
Bristol, Philadelphia, Pennsylvania
Racine, Wisconsin
University of the South, Tennessee

Trinity College: In the early days the Congregationalists ruled the state of Connecticut and Yale was their cen-

Department of Religious Education

ter of influence. As early as 1810 Church people tried to have the charter of Cheshire Academy enlarged, permitting it a college status, with the name Seabury College. They sought the establishment of such an institution to combat the overwhelming influence of Yale. This attempt was easily defeated in the legislature.

In 1818 a new state constitution opened the way and by 1823 the charter of Trinity, at Hartford, Connecticut, was secured.

Kenyon College: The story of the beginning of Kenyon and the life of Bishop Chase are one. When he accepted the diocese of Ohio without salary and house, as he bought and worked his farm for the support of his family, as he journeyed in all kinds of weather on horseback, one main object dominated his mind: to found a theological school and college that would be the key to the situation in Ohio.

Most colleges have grown out of a diocese, here a diocese grew out of a college. Opposed by Bishop White and Bishop Hobart, he went to England and secured the necessary funds. Bishop White objected to giving comfort to the enemy by applying for aid. Bishop Hobart argued that if a diocese had a theological seminary, it would tend to sectionalism and break up the union of dioceses only lately accomplished. But a man like Bishop Chase could not be stopped. In England he won the influence of Lord Kenyon and Lord Gambier and Kenyon College and Gambier Theological School became a reality.

Hobart College: Chartered in 1825, Hobart College in Geneva, New York, began in 1812, when Trinity Church founded a theological school in connection with Fairfield Academy in Herkimer County, New York. Later, under the influence of Bishop Hobart, this was moved to Geneva, and became

the beginning of Hobart College. It was the creation of the bishop and rightfully named for him. Hobart has the honor of offering the first English Course, and breaking away from the old ideas of a required classical curriculum.

University of the South: This undertaking was conceived by Bishop Polk in 1856, a general of the Confederacy and bishop of Louisiana. He had a very large view, he wanted a college that would be more than a creation of one diocese. He required for its foundation at least ten states. The idea was applauded by the South and in a short time a half million dollars were subscribed which because of war were never paid. The war over, the project was renewed and the university established.

Saint Stephen's College: At the same time the University of the South was under discussion, Bishop Horatio Potter and others were considering the establishing of Saint Stephen's College at Annandale, New York. In 1859 the bishop spent a few days with Mr. John Bard at Annandale. Mr. Bard had established a mission and a parochial school, with the Reverend George F. Seymour (later bishop of Springfield) as its head. Mr. Seymour had several young men with him whom he was preparing to enter at the General Seminary. The work of Mr. Seymour was so successful that the bishop proposed to Mr. Bard that they should enlarge it, having in mind the foundation of a training college. The idea appealed to Mr. Bard, and later he agreed to give the chapel and ten or more acres of land and \$1,000 a year for the salary of a professor, providing the Society for Promoting Religion and Learning in the State of New York contributed scholarships and \$2,000 a year. The college thus began with a chapel and the students lodged in the neighboring cottages.

Department of Religious Education

The Story of Our Theological Seminaries

Most of our theological seminaries came into existence before the middle of the nineteenth century.

General Theological Seminary: In 1814 General Convention, acting upon a motion of the delegation from South Carolina, started the process which culminated in the opening of the General Theological Seminary in 1819. The work of instruction began with two professors and six students. Saint Paul's Chapel and afterwards Saint John's in New York housed the seminary in their respective vestry rooms. As it did not flourish in New York it was removed to New Haven, Connecticut. Later a bequest made possible the removal of the seminary back to New York, where it re-opened in February, 1822, with twenty-six students.

Virginia Theological Seminary: The idea of a theological seminary in Virginia began with the diocesan council in 1815. The seminary was incorporated in 1818. From 1821 to 1823 the chair of theology in the college of William and Mary was utilized by the diocese for its classes in theology. On the latter date these classes were removed to Alexandria.

Bexley Hall, Gambier, Ohio: Bishop Chase returned from his trip to England in 1824. He there collected \$25,000 for the founding of a theological seminary. He began the construction of buildings which were so massive as to give rise to the suspicion that English money was building a fortress.

Episcopal Theological School at Cambridge, Massachusetts: The beginnings of this school were in a divinity class established in Cambridge in 1831. The movement took more definite shape in 1836 when the idea was encouraged by a legacy of \$500, but

thirty-one years elapsed before this legacy was available. Then in 1867, Mr. Benjamin Tyler Reed, of Boston, bequeathed \$100,000 and the school was incorporated. This school is unique in that its entire board of trustees is comprised of laymen of the Church.

Nashotah House: James Lloyd Breck, William Adams and John Henry Hobart in 1841 offered themselves to Bishop Kemper to found an associate mission in his vast jurisdiction. The root idea of the mission was "that of a religious house conducted on some approximation to that of a religious order". Doctor Breck purchased a square mile of land in 1847. The educational work of the mission was incorporated as a "College of Learning and Piety" under the name Nashotah House.

Berkeley Divinity School: The Berkeley Divinity School had its beginning in a theological department at Trinity College, being organized in 1849. In 1854 Bishop Williams received a charter to establish the Berkeley Divinity School and to locate it at Middletown.

Divinity School, Philadelphia: This school was established as early as 1846 through the efforts of Bishop Alonzo Potter. Beginning first as an Academy for the instruction of candidates for Holy Orders, it was intended to be more than a school for local use. Among the names of its incorporators were the bishops of Delaware, Massachusetts and Maine.

University of the South, Sewanee: The Theological Department of this university was incorporated in 1873 and more fully organized in 1878.

Seabury Divinity School, Faribault, Minnesota: This school, like Nashotah House, is the result of the work of the Reverend James Lloyd Breck,

Department of Religious Education

In 1858 he secured funds in the East for the establishment of this school in Faribault.

Bishop Payne Divinity School: This institution was founded in 1878 "for the purpose of educating colored persons for the ministry of the Protestant Episcopal Church". It has been materially assisted by the Virginia Theological Seminary.

Western Theological Seminary, Chicago: This has the unique distinction of having started with a gift of \$300,000. It was opened in 1885.

Church Divinity School of the Pacific: This school was established in 1893 by Bishop Nichols.

The Beginnings of Our Church Schools

There is not space in this number to describe the beginnings of our Church boarding schools, but a list of those schools established before the Civil War is interesting:

- 1709. Trinity School, New York
- 1785. Academy of the Protestant Episcopal Church, Philadelphia
- 1794. Episcopal Academy of Connecticut, Cheshire
- 1808. Saint Paul's, Troy, New York
- 1834. Saint Peter's Parochial School, Philadelphia
- 1834. Jubilee College, Jubilee, Illinois
- 1835. Columbia Institute, Columbia, Tennessee
- 1837. Saint Mary's Hall, Burlington, New Jersey
- 1839. Episcopal High School of Virginia, Alexandria
- 1840. Cary Collegiate Seminary, Oakfield, New Jersey
- 1842. College of Saint James' Grammar School, Maryland
- 1843. Virginia Female Institute, Staunton
- 1843. The Rectory School, Hamden, Connecticut
- 1850. Ogontz School for Young Ladies, Cheltenham, Pennsylvania
- 1850. Saint Stephen's Parochial School, Philadelphia

- 1851. Grammar School of Racine College, Racine, Wisconsin
- 1853. Boys' School of Saint Paul's Parish, Baltimore
- 1853. Saint Thomas' Parochial School, White Marsh, Pennsylvania
- 1856. The Highland Military Academy, Worcester, Massachusetts
- 1856. Saint Paul's School, Concord, New Hampshire
- 1857. Vermont Episcopal Institute, Burlington
- 1857. De Vaux School, Niagara Falls, New York

* * *

It is good to collect in this brief space and in this Centennial Number the essential facts of the institutions for Christian education which the Church has supported and promoted during the last hundred years.

Think of the host of young men and boys and girls who have been encouraged by Church parents and clergy to attend these schools and later give their lives to the Church's missionary work. Much of the work both of the foreign and home field has been due to the loyalty and sacrifice of the teachers of these institutions. Let us honor their memory.

We seem to live in a period when the emphasis upon Church educational institutions is minimized. We suffer from what is known as a "denominational emphasis". Church people have a fear that education in a Church institution means narrowness. A glance at the history of our institutions, a study of the lives that they have produced, does not warrant that conclusion. The state will always need the strictly religious educational institution; it is an essential leaven in the educational plans of a democracy.

Some day the period of non-interest in Church institutions of education will be succeeded, as always in history, by a new period in which the Church will find and glory in the peculiar contribution which it can make to the state, by organizing and maintaining institutions for education.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

A GENTLE REMINDER

THE outstanding event in the life of the Church this year is, beyond question, the celebration of the Centennial of the founding of The Domestic and Foreign Missionary Society. And the crowning act of the hundred years of the Society's history was the Nation-Wide Campaign for the Church's Mission.

It is a matter of profound gratification that as early as 1835 General Convention incorporated into the constitution of the Society the declaration that every baptized member of the Church is a member of that Society. The Woman's Auxiliary, accepting that ideal, has striven almost throughout its whole fifty years to secure its acceptance by the women of the Church. But not until the Nation-Wide Campaign, was the same ideal attempted as a great united effort in which every baptized member should join. Such an effort, accompanied by the large measure of success which has marked it, however far short it has fallen so far of the hopes of complete fulfillment which those who have joined in it have cherished and striven for, is surely worthy of prominent mention in any celebration of our Centennial of missionary endeavor.

Coming as it did at the close of the hundred years, delayed as it has been in achieving complete success, its inception offers a fit subject for thanksgiving and its completion a worthy goal of continued endeavor for the beginning of the new century of missionary history soon to dawn upon the Church. It should be noted also that

this is the last year of the triennium during which, by the action of the General Convention of 1919, the Campaign is in force in its present form, and that the result of the annual ingathering of the pledges of the Church's members for service and support will go far towards determining what its future form and goal are to be.

We take this opportunity, therefore, as the last we shall have through these columns before the date of the next canvass recommended by the Presiding Bishop and Council, November twentieth, to stress this Department's sense of the vital importance of the preparation for and acceptance of its plans for the fall. The treasurer's report at this writing* is, to say the least, not reassuring. And the warning which he has sent out is fully justified.

And yet, a careful study of the receipts up to that date, while it may leave us still "perplexed" as to the surest means for changing that showing, should in no sense leave us "in despair". In the first place, in spite of the general financial depression the receipts are only \$2,300.86 behind what they were last year on the same date when the whole country was enjoying a universal feeling of prosperity. In the second place, the dioceses which show a falling off in the remittances for the general work of the Church are mainly those which have come most nearly to meeting their quotas of the common responsibility last year and are also chiefly in agricultural sections and, therefore, dependent upon the annual sales of the

* Prior to October first.

Department of the Nation-Wide Campaign

summer and fall crops before they can make their payments. Wherever these dioceses have been heard from their leaders show a hopeful determination to meet their full responsibilities before the end of the year. On the other hand, there is a gratifying increase in the receipts of almost all sections where for various reasons the full response to the Church's call has been slowest of realization. And these are, in the main, the strongest dioceses of the country, both in members and ability.

Coupled with that fact are such expressions of endorsement and determination as those of the bishops of New York and North Carolina, heretofore published, and the renewal of determined and organized effort in such great dioceses as Pennsylvania and Massachusetts, together with the cordial cooperation of the whole Church with this Department in its efforts to make effective its plans throughout the whole country, and it is hard to believe that such determination and cooperation will fail, either to meet all obligations assumed by the Presiding Bishop and Council for this year, or to achieve a new and more generous measure of advance for the coming year of 1922.

Having said so much as a sincere expression of our hopes, based upon the analysis just given and the expressions from widely separated portions of the whole field, we pass on to a brief outline of the plans which the Department feels to be of chief importance in the immediate future.

First of all, to secure an early payment of pledges overdue it is recommended that the plan adopted by certain dioceses this fall be made general: namely, the recommendation to vestries by diocesan authorities of a "Pay-up-Week", when every parish shall endeavor by personal solicitation to secure as full payment as possible of back subscriptions, so that before the canvass on November twentieth all

pledges may be met to that date. Unpaid pledges have the double effect of embarrassing the Church, local and general, in meeting its obligations already incurred and of discouraging the subscriber when appeal is made for the subscription for the coming year.

In the way of preparation for the next canvass we would stress especially the importance of the *Parish Conferences for the Church's Mission* as the best means of making a vivid presentation of the most striking needs and convincing facts in connection with the work of the Church in Her "five fields of service". These conferences, however, can only be relied upon to reach a comparatively small number of the Church's membership.

To reach the whole parish the *Parish Programme Conferences* are recommended. Every rector, without assistance from without, guided by Bulletin No. 12, issued by the Department, can, if he will, secure the cooperation of practically the entire membership of his parish.

To get a fuller and clearer understanding of the value of the Church's task, the clergy are urged to attempt at least four meetings of the "Discussion Groups", following the plan outlined in Bulletin No. 11 on *Parish Organization*.

And to get and keep before his congregation the full message of the Church's Missionary Centennial we believe that no better agency can be found than the use of "Information Men" as one of the means recommended and successfully used in almost every diocese of the Church at the beginning of the Campaign. Admirable material for use by these men has been provided by the Centennial Committee on Arrangements and put in the hands of the clergy with the understanding that copies of the *Manual* may be obtained through this office.

Lastly, the pageant on *The Mission of the Church*, provided by the same

committee, if effectively presented, should, by its dramatic as well as devotional presentation of the Church's missionary history and obligations, deepen and inspire the interest of Her people and be the final preparation needed for a full realization of their duties as members of the Church and therefore of Her Missionary Society. The other plans for the enrollment of an army of "intercessors" and "proportionate givers" for the Church's Mission will be carried out if the plans already presented are faithfully applied.

Nothing is offered here that has not met the test of experience and—if we are to believe those who have made this trial—always with rich returns in more consecrated service and larger usefulness in the life of parish and people.

This is written for the laity as well as for the clergy. For however devoted may be the efforts of the clergy it is the people who will determine the success of their ventures. May we plead, therefore, for the ready response of every person to whom the call for service may come in these closing months of the triennium?

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

TRAINING IN "CASE WORK"

By Ethel Van Benthuyssen

FOR the past fifteen years I have been connected, more or less as an observer, with a great and important development in one branch of social service. Certain phases of the development have seemed to me to be of so much interest that I would like to relate, quite simply, what I have seen of them.

I mean the branch of social service that gives counsel and relief to people in their homes. Technically it is known as "Family Case Work", and that title covers work carried on by churches, settlements, institutions and individuals, as well as by special family case work agencies.

For about twenty-five years this work, which is as old as all neighborliness upon this planet, has been grouped with teaching and nursing as a form of usefulness which is made to be of greater value by study and a preparation which is for the most part apprenticeship.

Fifteen years ago there was only a limited number of workers prepared in this youngest of human sciences, and I felt no hesitation about plunging into it without training or experience, but I fell into so many pitfalls and got such poor results, that as soon as I discovered what trained workers could do I turned most heartily to them for help. And then, because it was as yet a novelty, I found this new profession was still earning its right to exist.

It was natural that this should be the case. It was natural that many kind-hearted people felt shocked at the thought of making a scientific study of their neighbor's distress. It hurt them to be told that people in trouble could not always give a fair and unbiased account of their own difficulties, and that it was well to have the facts corroborated by other people. Besides this the generous amateur, glorifying his unselfish intent, refused to believe that he could hurt where he meant to help,

or that being unfamiliar with poverty he could fail to comprehend it.

Frederick William Henry Myers once said, in accounting for the early popular misunderstanding of the London Charity Organization, that, as it was the first society to investigate applicants for relief, it discovered so many frauds that the world soon looked upon it as a detective agency and forgot the beneficence of its work. Something of the same feeling about organized charity exists today, and it is also true that something of the severity of such detective experience has been reflected in the attitude of a few of the workers.

Now, being for the most part untrained, I can see very clearly the position of the amateur, and I see that only the objections above suggested keep him on the defensive against professional skill—namely, the suspicion of detective work, the “highbrow” attitude of some trained worker who has seemed to confirm his suspicions of them all, an unwillingness to believe that he can possibly do harm by following his good impulses, or that such a friendly pursuit as charity is a science at all.

But the paradoxical part of the matter is that, as a beholder, I have found in the skilled work to a far greater degree than in the unskilled those very qualities that the amateur is wont to glorify. I have seen long-suffering devotion in trained workers who have stood by people in desperate situations, into which, without a complete knowledge of the facts, they could not have traced them. I have seen undying hope find its reward after years of friendship between a trained worker and a client, where hope and friendship were not marred by the fact that the worker was making a constant study of the means of helping the case. The relief in goods or money, meted out so carefully by the scientific worker, is always given as part of a whole scheme of cure

and reconstruction; while I have seen many an open-hearted and unquestioning giver who failed to see beyond the critical moment when the need was most intense; and I find that very often the enthusiasm of workers who have not been through serious training flags after the first disappointment in the behavior of the person they are trying to help.

Now, so far, most of the trained workers have had their field in non-sectarian agencies, and the position of the churches in the matter of training has been undefined. But the training courses, through which skilled social service workers are prepared, are all agreed in this respect, that they teach their students to look to the churches as the logical source of counsel and help. I think it may fairly be said that the non-sectarian agency is more conscious of its need of churches than the churches are conscious of any relation to these agencies. And although the great relief agencies are the outcome of Christian thought and experience, and are backed and carried on by Church people, there are among the objectors above described a number of Church workers who read hardness and unkindness into the word scientific.

I was once told by a devout Church worker that our Lord helped without asking questions, but ever since that time it has been borne in upon me more and more that the training of today is a nearer advance than any individual work before to the methods of the Master, Who, before talking to the Samaritan woman, cleared up any misunderstandings that might have come between them, by leading her to admit to Him what the case worker would call her “home conditions”, and Who was so little materialistic in His view of relief that He saw the trouble in the paralytic’s mind and told him his sins were forgiven, before He made his body whole.

The last and best chapter in the development of social service is the happy combination, now so often made, of volunteer service lined up under the direction of the trained worker. Every trained worker was an amateur once and learned by apprenticeship. The line is not sharply drawn and is not determined by salaries, for many trained workers give their services and many untrained workers are paid while they are learning. The non-sectarian societies are visiting in the homes of many congregations, and they would welcome volunteers from the churches as visitors who could establish close personal relations with the struggling people of their own parish. If churches do not recognize the value of training it must be for some other reason than that it is too careful or too thorough.

In my first amateur days I once went into a home and in the name of a church gave very substantial aid which I afterwards found was lowering the church in the eyes of the neighbors, because the relief and care tended to perpetuate an immoral relationship in a home which the neighbors knew was not legitimate. This was owing to ignorance on my part. Nothing could reflect more clearly the results for good or for ill of social work than the sense of decency of a crowded city block. It is in violating this sense of decency that charity acquires a stigma in the eyes of the more self-respecting of the poor.

It often happens that to wealthy and educated people a family in ignorance and want is shrouded in mystery, and seems to serve as an altar of sacrifice whereon to offer gifts in atonement for the sorrowful contrasts of human life. On the other hand, the family in question is surrounded by neighbors, little better off than themselves, who know all of the characteristics and circumstances of the case and would like to help if they were able. To them visitors who represent the enlightenment and the wealth of the community are the very people who ought to pos-

sess the key to the situation. When, through lack of care and method, these favored people do not go about it in the right way, then the breach between rich and poor grows wider than it was before.

I once went, still as an amateur, to a small conference of trained workers who were deciding upon the method of care of a difficult case. I did not feel quite in sympathy with the decision that they made, but I had faith in the wisdom of an outstanding woman from whom it came. The next day I told the whole story simply and without names to our laundress, who was of the same customs and traditions as the case in question, and asked her what she thought. She waited for a moment and then gave the same opinion that the conference had reached.

Then I went back to the worker in whom I had put my trust and told her I wanted her to explain to me something that I had been for a long time trying to understand. "Why is it that with all your study, and all your training, and all your experience, your judgment about the problems of poor and ignorant people squares with the ideals of their own neighbors and friends, while the rest of us who know neither so much nor so little are bewildered and confused?"

The answer, which had in it the very heart of Christian service, came without hesitation—"The reason is very simple. All of our study and training and experience have led us only to this: we have learned to think from person to person, and not from class to class."

If indeed in this way it has been proven that the longest way round is the shortest way home, we must not as Church workers shrink from the duty of being trained. We must seek all the preparation that will give us understanding if ever, in our human way, we are to attempt to go into the sanctity of even the most ignorant home to minister as person to person, in the name of Him Who bore people's griefs and carried their sorrows.

THE DEPARTMENT OF PUBLICITY

THE REVEREND ROBERT F. GIBSON, EXECUTIVE SECRETARY

IN order to secure as widespread publicity as possible for the Missionary Centennial the Publicity Department established a special News Bureau, which has been in operation since last May. Since that time a steady stream of news stories, dealing with the Centennial or with the history of the hundred years or with the work of the Missionary Society and its results, has been going out to the newspapers. That a great deal of this material has been used is shown by a large scrap book packed full of clippings.

In addition to matter sent out from headquarters, a great deal of similar matter of local application has been given to the newspapers by the publicity departments or committees of the various dioceses and districts.

This effort has been so successful that the Council has decided to authorize the establishment of a permanent News Bureau by the Publicity Department. Extensive plans are in preparation for the organization of the whole Church for this purpose.

Publicity for the Missionary Centennial among the people of the Church has been secured in various ways. The four inside pages of the June number of *Exchange of Methods* were printed as a poster announcing the observance of the Centennial. An announcement of the Jubilee of the Woman's Auxiliary was made in the same poster fashion in the July number of *Exchange of Methods*. Later the official Centennial poster in colors was issued, two copies being sent to every parish and mission.

Page advertisements, announcing the Centennial observance and giving in-

formation regarding the objectives and the offering, were placed in the Church weeklies. One page advertisement was placed in all the diocesan papers.

A cut of the Centennial medallion was made and duplicates were sent to all Church publications, general and diocesan, and used by them in various ways.

The Publicity Department maintains a semi-monthly service of notes, missionary, educational and social service, to all Church publications, including the diocesan papers. During recent months this service has been expanded to include historical and Centennial notes. There is conducted also a regular service of news to the Church weeklies, which also was taken advantage of. In addition, special Centennial matter has been sent to various Church publications on request.

There has of course been publicity through the columns of *THE SPIRIT OF MISSIONS*, *The Church at Work* and *Exchange of Methods*, and through printed matter issued by the Centennial Committee on Arrangements for special or general circulation.

When we consider that, besides printed publicity, there has been a vast deal of publicity through the spoken word, through sermons by the clergy, addresses by information men and talks at special meetings, not to mention the spread of information through conversation, we realize that the Church and the public ought to be pretty thoroughly informed. To be informed is, for a good Churchman, to be interested. To be interested, means to take to heart the lessons of the Centennial and to actively participate in its observance.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

A FEW NOTES ON FINANCIAL HISTORY

IT is interesting to read that the constitution of The Domestic and Foreign Missionary Society, adopted one hundred years ago, provided for annual dues of three dollars from each member and that in 1920, for the first time, the voluntary gifts of the Church for the Society's work averaged just about three dollars per communicant. Of course, the actual gifts averaged far more than three dollars for each giver because so many gave nothing. It has taken us one hundred years to reach this old ideal, and in the meantime we have most naturally changed our ideals so that we are still far, far short of their attainment.

The provision for paid membership was retained by the Missionary Society for only a few years. In 1835 the constitution was changed so as to provide that the "Society shall be considered as comprehending all persons who are members of the Church." It is evident that the scheme for annual dues, life memberships and patron memberships did not bring in an adequate revenue, for we read that in 1829 the "Society has not yet received general and cordial support" and that it was "almost destitute of means". Complaint was made even in these early days of the cost of publicity, but the need of it was admitted.

After the Society had experienced a precarious existence of fourteen years the Board of Missions was created in 1835 to manage its affairs. In 1838 the Board made its first triennial report, showing total income of \$157,126.16, or an average of \$52,375.39 per year. Compare this with

the operating income for 1920 of \$3,483,124.53.

The effect of the Civil War was to cut off for a time all support from many of the dioceses. The receipts of the Society during the war period were as follows:

| Year Ended | (High Record) |
|----------------------|---------------|
| October 1, 1859..... | \$160,367.47 |
| " 1, 1860..... | 151,693.45 |
| " 1, 1861..... | 105,016.47 |
| " 1, 1862..... | 85,800.69 |
| " 1, 1863..... | 91,718.12 |
| " 1, 1864..... | 143,428.20 |
| " 1, 1865..... | 150,824.12 |
| " 1, 1866..... | 147,583.66 |
| " 1, 1867..... | 190,603.55 |

The recovery from the low point was not deferred until after the war was over but started in 1863 and by 1867 a new high record had been achieved. Thus did the Church in those dark days triumph over adversity.

It was in 1888 that the receipts first exceeded half a million dollars, and not until 1910 was the million dollar mark passed. The greatest increase in contributions during the life of the Society occurred in 1920, following the inauguration of the Nation-Wide Campaign, the increase over the previous year being \$1,659,629.37, or more than the combined increases for the previous ninety-nine years. However, the great 1920 total of \$3,071,401.06 amounts to less than \$3.00 per communicant per annum, or about six cents per week.

With so many crying needs still to be met, what a wonderful advance could be made for the Kingdom if each and every one of us would share in the work "as God has prospered him?"

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

GOLDEN JUBILEE OF THE WOMAN'S AUXILIARY AND THE EMERY FUND

By Nannie Hite Winston

THE fiftieth anniversary of the Woman's Auxiliary has come and gone. We hope the women have kept it in their hearts and have been as prodigal in their devotion to our Lord as they have been generous in their gifts of money.

The financial report by Provinces of the Emery Fund is as follows with a little more to come:

| | |
|-----------------------------|-------------|
| Province I | \$13,314.49 |
| Province II | 9,129.37 |
| Province III | 13,475.94 |
| Province IV | 6,490.53 |
| Province V | 5,121.67 |
| Province VI | 1,735.00 |
| Province VII | 4,808.00 |
| Province VIII | 7,077.19 |
| | <hr/> |
| | \$61,152.19 |
| Four Foreign Districts..... | 217.86 |
| | <hr/> |
| | \$61,370.05 |

Our aim has been to increase interest in the work of the Auxiliary and the things for which it stands. Reports reach us from all over the country of what this celebration has done in quickening the life of many branches and in making women realize the privilege of belonging to an organization with such a heritage.

It is thrilling to realize that on Sunday, October sixteenth, throughout the entire country and in our mission fields, women everywhere were dedicating themselves afresh to our Lord at His altar in the service which He Himself instituted. The women of the Church

are thankful that He has used them in establishing His Kingdom on earth and they are expressing their love and gratitude by keeping Jubilee in this fiftieth year of the Woman's Auxiliary which is distinctly their own channel for service.

MRS. BURLESON, wife of the bishop of South Dakota, made use of an ingenious scheme in collecting for the Emery Jubilee Fund in that district. We will let her tell it in her own words. "I had a loose-leaf black leather notebook about eight inches by five, with 'Woman's Auxiliary, Jubilee Fund, South Dakota,' on the cover in gilt letters. A white woman could sign her name in the book if she gave at least twenty-five cents, and an Indian woman could sign or make her mark for ten cents. In signing they write also how many years they have worked in the W. A. Men could sign for fifty cents. They had to pay more because they are not giving to the United Offering."

THE November conference of the officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday, November seventeenth. Service will be held in the chapel at ten o'clock and the conference will follow at eleven, the special subject being *The Centennial of The Domestic and Foreign Missionary Society*.

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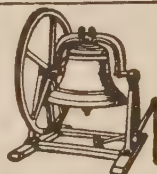
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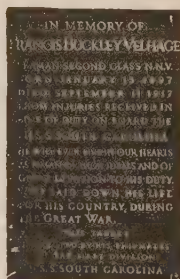
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